DOCUMENT RESUME

ED 245 085 CE 039 080

AUTHOR	Henry, Jean; And Others
TITLE	Cottage Crafts Final Report. ESL Cottage Industry Education and Employment Program. July 1, 1982 - June 30, 1983. A 310 Adult Education Project.
INSTITUTION	Lancaster-Lebanon Intermediate Unit 13, Lancaster, Pa.
SPONS AGENCY	Pennsylvania State Dept. of Education, Harrisburg.
PUB DATE	30 Jun 83
NOTE	75p.; Portions may be marginally legible.
PUB TYPE	Reports - Descriptive (141)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Adult Basic Education; Cambodians; Cooperative Programs; Cooperatives; *Craft Workers; Cultural Awareness; Daily Living Skills; *English (Second Language); Folk Culture; *Handicrafts; Job Placement; *Job Training; Laotians; Marketing; Older Adults; *Refugees; Volunteers
IDENTIFIERS	310 Project; *Cottage Industry; *ESL Cottage Industry Education Employment Program; Hmong People

ABSTRACT

The ESL (English as a second language) Cottage Industry Education and Employment Program was developed to provide ESL and life skills instruction to homebound and elderly refugees while, at the same time, fostering the continuation of native crafts and folklife. The program was the cooperative effort of local adult education staff, leaders and members of the local Hmong and Cambodian communities, and numbers of volunteers. The program, which consisted of an academic and a vocational component, included home-centered language and crafts instruction. Posttesting of the program participants revealed, in most cases, a two-level jump on the English as a Second Language Oral Assessment (ESLOA) and an increase in dexterity involving the pertinent life skills area. The vocational component of the program included the marketing of crafts made by Hmong, Cambodian, and Laotian individuals at such places as museum, consignment, and needlework shops as well as at country club sales and shopping mall kiosks. This component of the program has paid for itself more than five times in terms of the income generated by the participants entering employment and in actual product sales. As a result of the program, 12 persons entered full-time employment, 14 persons entered part-time employment, and the local Hmong community has established its own cooperative food and gift store. (Appendixes include a bibliography and reading list, an outline of life skills units, sample worksheets and test, newspaper articles on the project, and results of a 1981 national survey of Indochinese craft cooperatives.) (MN)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

"The activity or product which is the subject of this report or presentation was supported in whole or in part by the U.S. Office of Education and the Pennsylvania Department of Education. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education or the Pennsylvania Department of Education, and no official endorsement should be inferred."

Lancaster-Lebanon Intermediate Unit 13 Adult Education

COTTAGE CRAFTS FINAL REPORT

July 1, 1982 - June 30, 1983

by Jean Henry and Doris Zook, ESL Specialists
Sherry Royce, Project Director

1. INTRODUCTION

AN ESL COTTAGE INDUSTRY EDUCATION AND EMPLOYMENT PROGRAM (COTTAGE CRAFTS) has been designed to provide ESL and life skills to homebound and elderly refugees. Because the traditional mores of this target group dictate that women remain at home during child-bearing years and that elderly men and women be taken care of by younger members of the family, this group has heretofore been difficult to reach. Not only are these homebound people unable to attend traditional educational programs, but they are often supported by tax dollars. Yet, they are the bearers of their particular culture's history, crafts, and folklore. This knowledge and skill, in grave danger of being lost, can add a richness and dimension to our pluralistic society.

Cottage Crafts has addressed both of these issues: 1) providing ESL and life skills training and 2) fostering the continuation of native crafts and folklife. In addition, it has provided an opportunity for cross-cultural awareness between native-born Americans and participating refugees.

2. PROGRAM ADMINISTRATION AND ASSISTANCE

COTTAGE CRAFTS was a cooperative effort of Lancaster-Lebanon Intermediate Unit 13 adult education staff, leaders and members of the Hmong [and Cambodian] communities in Lancaster, Lebanon, Berks and Chester counties, and hundreds of volunteers both local and national.

A. STAFF

Two English-as-a-Second Language specialists worked halftime, twenty hours a week, under the direction of a project director, the director of Lancaster-Lebanon Intermediate Unit 13's adult education division. They were assisted by a secretary and a Hmong aide. Total staff costs for this project were $13,750, just about the salary of an fulltime administrative assistant. This represented 69% of the total federal funds of $19,855. The return to the economy to be discussed under results was $104,250.

B. VOLUNTEERS

Operating on a shoestring, this project would have been impossible without the hours, talent, and contacts provided by volunteer help. Tutors were trained to teach basic English language skills as well as the mathematical and measuring skills needed to produce and sell the crafts.

Other volunteers were found to: 1) help at sales and transport participants; 2) record the inventory and store the merchandise; 3) provide guidance about the marketability of items, and 4) teach skills such as using a sewing machine, [also, crocheting and embroidery to Cambodians and Laotians].

Craft persons, locally and nationally, not only gave advice on marketing and inventory control but also commented on public relations, advertising, and funding sources. A textile artist from Pittsburgh lent slides and provided valuable information about the Hmong. The Junior League of Lancaster assisted with the Franklin and Marshall Museum display. Museum directors, entranced by the quality of the crafts, provided information and contacts and will display Hmong crafts during 1984.

An independent TV producer and former executive producer of the regional public TV station contributed moral support, film and photography to the project. She will produce a slide show of Hmong crafts and lifestyle from a sociological and humanistic viewpoint. This will be used in 1984 in conjunction with the scheduled museum displays and possibly for a TV production.

C. MERCHANT'S COMMITTEE

A Merchant's Committee was established with representatives of local business, craftsmen, church groups, museums, leaders from the Hmong and Cambodian community, and included an anthropologist, a lawyer and an accountant. The final determination of the composition of the committee was made after an initial assessment of project needs and conversations with other Southeast Asian cooperatives. (See appendix for listing). This committee met three times in an advisory capacity during the different stages of the project. They provided information about cooperatives, taxes, bookkeeping and inventory.

SPECIFIC CONTRIBUTIONS MADE BY KEY INDIVIDUALS

RICK FAULKNER, representing the Lancaster County Craftsmen's Guild, was most helpful in providing us with a craft person's perspective from pricing and presentation of the crafts to actual merchandising goals. Rick gathered together literature pertaining to the type of craft we were dealing with and to the development of a cooperative. He chaired a meeting with a representative from our committee and other textile craftspeople. And finally, he paved the way for the refugees' participation in an important local craft show.

CONNIE STAUFFER, laid the ground work for a meeting with Paul Derstine, the director of MEDA (Mennonite Economic Development Asspciation). Paul, in turn, assisted us in identifying a volunteer coordinator and a system of volunteers to help the participants at craft sales. Later, he located a business person to give advice to the founders of a new Hmong oriental food and gift store.

DON SENSENIG, not a member per se of the Merchants' Committee, but definitely a supporter of the project, provided us initially with names and addresses of sponsors of Hmong families. These sponsors helped us locate the families and verify their eligibility for participation in our project. He continued to be supportive and informative as the project progressed. Excellent newspaper coverage grew out of his efforts (see appendix).

DR. FRED KINSEY, curator of North Museum, Franklin and Marshall College, made space in his busy calendar of display programs at the museum, to allow us a month-long display of articles, a public demonstration of the craft, and our first newspaper coverage (see appendix). That first article led to a second, more in-depth article, which was picked up by the Associated Press for release during the Thanksgiving weekend.

MILDRED HERR, an active sponsor of a Hmong family, served as an able and willing committee member - from help with transportation to a sale, to manning sales, to brainstorming sessions, to workshop presentations, to coming forth in a time of need to assist with the transition to Hmong leadership.

SY YANG, the representative of the Hmong community who went above and beyond the call of duty in service to his people and to this project. Sy is a young Hmong man, formerly a social service caseworker. It was Sy who shared with us originally samples of the craft and the names of a few interested artisans. It was Sy who helped us to understand the workings of the Hmong and Lao communities and to identify the leaders. It was Sy who set up innumerable meetings between that leadership and project leaders. And most recently, it is Sy who is assuming the paper work of the cooperative, becoming familiar with the system that had been developed.

BOBBIE WALDMAN, not a committee member, but part of the staff of the Pennsylvania Department of Education, recognized the beauty and value of the crafts of Pennsylvania's latest immigrants, appreciated the strides they were making toward learning English and becoming economically independent, and worked the magic that arranged for the display of Hmong "pan daus" [textiles] in the lobby of the Education building in Harrisburg.

3. COTTAGE CRAFTS IMPLEMENTATION

A. ACADEMIC COMPONENT

Each participant was initially counseled. Recommendation was made for attendance in established English as a Second Language (ESL) classes, if at all possible. On the basis of past experience, it had been expected by the coordinators of this project that the extended amount of exposure plus the peer influence found in a class setting would provide the best opportunity for growth for an ESL student. If it was impossible for the participant to attend class, a volunteer home tutor was matched up to provide ESL and life skills instruction.

This project had the advantage of a co-existing established, homebound volunteer project. Lancaster-Lebanon Intermediate Unit 13 adult education's **READ WRITE NOW** volunteer program identifies, trains, and matches approximately 150 tutors yearly, providing instruction to ESL and ABE clients at literacy level. The coordinators of the two projects worked hand-in-hand in identifying and training volunteers and matching them to needy participants.

Cottage Crafts participants attending class were tested there and were under the responsibility of the classrooom teacher for their ESL/literacy instruction. The life skills component was handled by the project coordinator in home visits. Those participants receiving home-instruction were pre- and post-tested by the coordinator. Instruments used were the English as a Second Language Oral Assessment (ESLOA) and a project-developed life skills test (see appendix).

Instruction in the home-setting was centered around development of literacy (see appendix for overview of Hmong culture) using the text A NEW START. Built onto this training were a basic conversational component, paralleling the literacy materials, and a life skills component. See appendix for outline of life skills units plus individual student materials appropriate to those life skills.

RESULTS OF THE ACADEMIC COMPONENT

Post testing revealed, in most cases, a two level jump on the ESLOA and an increase in dexterity involving the pertinent life skills area. This literacy-in-action approach worked far better than many classroom situations. Student learned to talk and read and perform basic calaculations eagerly because they were taught in response to their everyday life needs.

B. VOCATIONAL COMPONENT

An intitial and most important step in project startup was a survey of Southeast Asian cooperatives throughout the United States merchandising Hmong products. Information requested included: 1) organizational and inventory details; 2) percent of sales retained; 3) proportion of Hmong/American involvement; 4) marketing techniques, and 5) prices.

Preliminary information was obtained from:

The Women's Refugee Center in Washington, D.C.
The Hmong Cooperative in Providence, RI
The Laotian Handcraft Center of Berkeley, CA.

(See appendix)

We were advised to have the participants involved as much as possible in all phases of the project. This has been very important from a training point of view, and has probably been a major factor in the success of the project.

HMONG CRAFTS - DEMOCRACY IN ACTION

The Hmong women set their own prices, determined how much was to be retained to cover costs (10% of sales), attended planning meetings and sales at craft fairs, were responsible for purchasing their own fabrics, and decided whether or not to demonstrate their crafts. The importance of this participation must be viewed in relation to past history.

In the hills of Laos the Hmong were proud and peaceful nomadic farmers and herdsman till the Indochinese war erupted around them. Hmong women did not receive traditional education as we know it in this country. They did not learn to read and write. From age seven they were instructed in homemaking including the intricate craft of the pan-dau. Thus, by making them a vital part of the decision-making process in COTTAGE CRAFTS, we are teaching by example and through need the American concept of democracy.

The men, because they have more education and ESL skills, are being trained to take care of bookkeeping, paying the participants and inventory control. By doing all this the participants are getting a feel for their project and will gradually be able to "take over" the business. A Vocational Education "development" grant has been awarded Intermediate Unit 13 adult education for 1983-1984 that will assist in turning this project into a real business.

It became apparent, mid-way through the project, that the three sub-groups, the Lao, Cambodian, and Hmong, should eventually form their own organizations, for geographical, sociological, and marketing reasons. For the Hmong, COTTAGE CRAFTS became **Hmong Crafts**.

LAO AND CAMBODIAN CRAFTS

Of the four Lao women involved in COTTAGE CRAFTS, three got jobs in local factories and the fourth would like a job, but has a small baby to care for. This young woman learned needlepoint and marketed some of her crafts at Christmas. Her sponsoring church is taking the responsibility for continuing our efforts with her until she is able to go to work.

From four to ten meetings were held in which volunteers, both American and Cambodian, taught Cambodian women to crochet, use sewing machines, and do a type of weaving unique to Laos and Cambodia. The women decided to keep the crocheted crafts for their own use rather than sell them. The weaving produced has not been saleable. The three women taught to sew on sewing machines got jobs in sewing factories.

Because of the success of these Cambodian women in finding employment, a sewing machine class was set up at the Lebanon Adult Center. The local Cooperative Extension Office provided a home economist, sewing machines, 4H booklets,and projects. The Extension Office funded one-third of the cost of the course, adults education another third, and the participants themselves paid one-third. This was open to anyone in adult classes who was interested.

Originally, nine persons signed up for the course. One elderly man dropped out after one lesson. The participants finished three to four 4H projects after eight lessons, showing varying levels of accomplishment. One Cambodian woman left the area, and was going to try and get a sewing job in Palmyra. None of the others has a job related to sewing skills and all are still receiving some kind of public assistance.

Even though many of the Cambodian and Laotian women have obtained jobs, the sponsors and many of their volunteer ESL and crafts tutors have continued to work with them. This is even more true of those volunteers working with the Hmong women, who because of family responsibilities and cultural mores, remain in the home and produce their unique fabric pieces.

A CAMBODIAN-HMONG LINKAGE

The Cambodian community would like to form a cooperative to buy and sell food. Through the project's efforts, they have been in contact with the Hmong community who have a cooperative food store in Ephrata. The Cambodian Association in Lebanon County has in turn shared their incorporation papers and procedural information with the Hmong community in Lancaster County.

C. MERCHANDISING COTTAGE CRAFTS

Crafts by Hmong, Cambodian and Laotian women were distributed to the following places for sale:

1. museum shops
2. consignment shops
3. lunch hour sales at executive offices during the Christmas season.
4. church vestment shops
5. needlework shops
6. sales at country clubs
7. craft shows
8. shopping mall kiosks

D. BARRIERS TO SUCCESS

The sewing class taught by a Cooperative Extension home economics teacher did not generate immediate jobs for the participants, even though openings were available. One young man got a parttime job at a restaurant, one participant moved, and the others prefer to use the sewing skills at home. The women (one Vietnamese and five Hispanics), were referred to jobs at factories and to a local jobber who wanted gowns made and embroidered at home. They were not interested. The Vietnamese lady was not an apt pupil, as she had difficulty with her eyes. Hispanic culture and family pressure similar to that encountered in the Hmong community may have precluded the other women from taking jobs.

Some Hmong women, whose crafts are sold by "Hmong Crafts" have resisted participating in sales at craft fairs and flea markets. This may be due to shyness, family commitments or lack confidence in their ability to speak English. As such participation is an important training component, it is hoped the reluctant women will become willing as more Hmong are trained for leadership and managerial duties.

There are also some Hmong women who resist the 10% commission taken by "Hmong Crafts". They want to take orders for themselves and not pay this 10%. An agreement has been reached that they may do this from their homes, but not at public sales.

Museum shops and shows in metropolitan areas were approached and plans for the 1983-84 Vocational Development Grant include expansion into these potentially more remunerative areas.

RESULTS OF THE VOCATIONAL COMPONENT

LEADERSHIP DEVELOPMENT

In mid-year, it was determined that leadership of the cooperative be switched to the Hmong. Following a series of brainstorming sessions, two Hmong males and an American advisor were nominated to oversee the finances. Sy Yang became responsible for the flow of crafts and the bulk of communication with the craftswomen. This refocusing took place with a minimum of upheaval and COTTAGE CRAFTS continues as **HMONG CRAFTS** as strong, if not stronger, than before the Hmong assumed control.

ECONOMIC DEVELOPMENT

COTTAGE CRAFTS has paid for itself more than five times in terms of the income generated by participants entering employment and in actual product sales.

Income generated:

12 persons entered fulltime employment: ESTIMATED YEARLY EARNINGS	$83,616
14 persons entered parttime employment ESTIMATED YEARLY EARNINGS	$15,142
DIRECT INCOME FROM HMONG SALES	$ 5,500
TOTAL	$104,258

In addition to these successes, or perhaps because of them, the Hmong community has taken upon itself to establish a cooperative oriental food and gift store of their own. With minimal consulting and advice from project staff and other Americans, the Hmong food store opened in mid-May, 1983, at RD#1, Route 272, Ephrata.

B. COMMUNITY SUPPORT

This project has generated a great deal of community interest, probably for the following reasons:

* The quality and unusualness of the Hmong crafts. The reverse applique to our knowledge is done by only three ethnic groups in the world.
* The native characteristics of the Southeast Asian refugees with whom we are working.
* The publicity generated.
* The large numbers of volunteers involved in all aspects of the project.
* Exposure at public sites such as craft fairs, flea markets and public displays at museums and the Pennsylvania Department of Education.
* Contacts with professional educators, primarily at the Adult Education Midwinter Conference.
* Contacts with museum directors in the Central Pennsylvania area.
* Contacts with executives in local and state government offices including:

  Lebanon County Cooperative Extension Office
  Lebanon and Lancaster offices of Public Assistance
  Bilingual and School Equity Divisions of the Pennsylvania Department of Education
  Director, Governor's Ethnic Commission
  Crafts director, Pennsylvania Council on the Arts.

COTTAGE CRAFTS has enabled Southeast Asian refugees to acquire basic ESL and mathematics skills (see appendix) as well as marketing and business techniques. Project participants have become economically self-sufficient or else are closer to this goal than when the project began. They have begun to adapt to life in Pennsylvania without losing some of the cultural values important to them. And certainly, the original hope of cross-sultural knowledge and benefits has occured.

The effects of this project have only begun to be felt. The COTTAGE CRAFTS concept of creative crafts linking education and economic development, is a pebble tossed into the societal pond. We have seen the waves form and expect they will roll onward.

MICHIGAN STATE UNIVERSITY MUSEUM

FOLK ARTS DIVISION

HMONG BIBLIOGRAPHY

Andelman, David A., "Laos After the Takeover," The New York Times Magazine, Oct. 24, 1976, pp. 14+.
David Andelman is Southeast-Asia correspondent and Chief of the Bangkok bureau of the New York Times. From his several visits to Laos and Thailand refugee camps he notes changes that have taken place over the years.

Bernstein, Richard, "Laos, The Puritans," Time, 112, Oct., 9, 1978, pp. 64-66.
Richard Bernstein has been one of the few reporters allowed to visit Laos since the communists Pathet Lao guerrillas seized Laos. Bernstein explores how Laos is dealing with their increasing financial problems due to the migration of their people since the takeover.

Chamberlain, James R., "The Literature of Laos," An introduction to Indochinese History, Culture, Language and Life, John K. Whitmore ed., 1979, pp. 57-64.
Chamberlain presents an indebt study on the variations of languages in Laos, the importance placed on each and it's reflections on the culture.

Dao, Yang, "Why did the Hmong Leave Laos?" The Hmong in the West, Bruce Downing and Douglas Olney ed., 1982, pp. 3-18.
Dao recounts the Hmong settletary habits including lifestyles changes, farming, the Vietnam War, gas wars and migration.

Dommen, Arther J., "Laos: Vietnames Sateliite," Current History, Dec. 1979, p. 201.
As a resident of Indochina, Dommen notes the political activity of the French, Vietnamese, and Laos. Included is a discussion of Article II of the Treaty of Friendship and Cooperation, 1962 Geneva Agreement to neutralize Laos, and the Border Treaty of 1977 between Vietnam and Laos.

Downing Bruce T., and Douglas P. Olney, The Hmong in the West: Observations and Reports, University of Michigan Publ., 1982.
This book contains 20 papers from the conference on the Hmong, representing a wide range of subjects including Hmong linguistics, problems of English language training, traditional Hmong culture and culture change, Hmong communities in the United States and problems of resettlement.

Everingham, John, "One Family's Odyssey to America," National Geographic, May 1980, pp. 642-661.
John Everingham traveled with one family on their move from the Thailand Ban Vinai Camp to the US. Events that led up to their move, the shifting to American ways, who can and does come and how they are affected are noted.

BEST COPY AVAILABLE

Finck, John, "Clan Leadership in the Hmong Community of Providence, Rhode Island," The Hmong In The West, Bruce Downing and Douglas Olney, ed. 1982, pp. 21-28.
John Finch has done indepth research on the Hmong. Finch's article deals with the family clan system and how it effects the social, economical, and political lifestyle in the United States.

Finck, John, "Laos Stitchery as Language, among the Hmong in America," Craft International, Spring 1982, pp. 33-36.
Finck describes the construction, usage, and symbolism of the Hmong pa udau.

Hamilton-Merritt, Jane, "Gas Warfare in Laos," Reader's Digest, Oct. 1980, pp. 81-87.
Jane Hamilton-Merritt recounts from Hmong interviews the deaths that have taken place since the US withdrawal in 1975 leaving the Hmong in the hands of our enemies. Gaswars, malnutrition, malaria, amoebic dysentery, tuberculosis, pneumonia and parasites, and experiments on Laotions in Communists prison camps account for these deaths.

Hamilton-Merritt, Jane, Hmong and Yao:Mountain Peoples of Southeast Asia, Southeast Asian Hill Tribes, Survive, Inc., 1973.
Jane Hamilton-Merritt, price-winning photojournalist with a Ph. D. in Southeast Asian Studies, covered the Vietnam War and the biochemical weapons being used in Laos against the Hmong. This book contains pictures, and notes from her research.

Hiebert, Murray, "Socialist Transformation in Laos," Current History, Dec. 1980, pp. 175+.
Hiebert is a representative of the Mennonite Central Committee in Laos, associate at the Indochina project, and coeditor of the monthly Indochina Issue series. Hiebert discusses the effects of Laotion migration of the Socialist economics situation, sealing of the Thailand borders with Laos and the relations with Militant Solidarity System.

Johnson, Charles L., "Hmong Myths, Legends and Folk Tales: A Resource for Cultural Understanding," The Hmong in the West, Bruce Downing and Douglas Olney, 1982, pp. 86-98.
Charles Johnson working with Hmong elders has translated into English several Hmong myths, legends and folktales. His purpose being to aid the Hmong in learning English, to demonstrate respect for the elders who know the oral literature, and provide a resource for cultural interpretation of the Hmong to Americans.

Kamm, Henry, "The Graying of Vientiane," The New York Times Magazine, May 20, 1979, pp. 29+.
Kamm is Chief Asian diplomatic correspondent of The Times. Here he presents notes from his most recent visit back to Vientiane. The Government of the Vietnamese proposes to change the Laotion farmers into disciplined and militant Communists in a modern Communist state. What is being done to accomplish this goal is noted.

Kubicka, Lousie P., "Reflections from the Plain of Jars," The Progressive, March 1978, 42, pp. 22-23.
Lousie Kubicka has been a Indochina Representative of the American Friends Service Committee based in Laos for the past three years. She recounts a visit to the Plain of Jars, an area of heavy bombing. How they are rebuilding their lifes and the problems they face are eye witnessed.

Lacey, Barbara, "Ethnic colors explode at Market," The Detroit News, Oct. 3, 1982, p. 16C.
Lacey reports on the Old World Market at the International Institute. Mentioned in the article is a basic description of the Hmong pieces being sold.

Meredith, William and Sheran Cramer, "Hmong Refugees in Nabraska," The Hmong in the West, Bruce Downing and Douglas Olney, 1982, pp. 353-359.
Meredith and Cramer used an open-ended questionaire and face-to-face interviews with Hmong, Lao, Vientnamese and Cambodians to assess their needs in Nabraska. The area needs include housing, employment, family, health, social environment and adult education.

Miro, Marsha, "Stitches speak of Homeland," Detroit Free Press, Sept. 1982, section C.
Marsha Miro describes the history behind the pa udau, the symbolism and cultural reference their usage in the United States and the possibility of distinction due to Americanization.

Museum of Art, Oregon, "Flower Cloths, Art of the Hmong," from their exhibition notes.
A complete history on the Hmong, their lifestyle and the pa ndau. Great detail on the pa ndau pieces, their origin, construction, colors, designs, symbolism, and transitions are presented.

_____, "Mystery Deaths in the Night," Time, Feb. 23, 1981, 117, p. 102.
Ten Laotions have died mysteriously in Minnesota, Iowa, and Oregon since 1979. Studies and research have found few solutions to explain these deaths. This article includes hypotheses that have been presented and an account of the symptoms.

Pearson, Corrine E., "Hmong Handwork," St Paul MN. Store pamplet and calling card.
Corrine Pearson offers information of the Hmong to those purchasing pieces from her store as well as those who are interested. A brief summery on the history of the Hmong from Laos to the Us., a description of the Hmong handwork and information on her store are provided.

Pierson, Dudley K., "New Center Opens for Asian Refugees," Lansing State Journal, Oct. 3, 1982, p. 3B.
Pierson announces the opening of the Refugee Center at 220 N. Walnut, and how it will aid Lansing Indochinese ethnic groups.

BEST COPY AVAILABLE

Scott, George M. Jr., "A New Year in a New Land: Religious Change among the Lao Hmong Refugees in San Diego," The Hmong in the West, Bruce Downing and Douglas Olney, 1982, pp 63-65.
Scott discussed how the lifestyles of the Hmong have changed, especially the Religious system. Scott ends with a descriptive account of the New Year's 1979 celebration in San Diego. An overall view of these two events show the change of beliefs that have taken place.

Sloane, Cliff, "Refugee Rock," Mpls. St. Paul, Oct. 1982, pp. 47-49.
Sloane presents background information on the history of rock music in Laos, and present day styles of the Hmong, Lao and Khmer.

Tou-Fu, Vang, "The Hmong in Laos," An Introduction to Indochinese History, Culture, Language, and Life. John K. Whitmore ed., 1979, pp. 93-102.
Vang Tou-Fu presents a first person perspective on the Hmong in Laos and the United States. He includes their lifestyle, family living, moral and belief systems.

Vreeland, Susan, "Future of Laotion Folk Art Hangs by a Thread," Chirstian Science Monitor.

Susan Vreeland discusses the traditional designs of the pa ndau, how they define the different Hmong groups and how Americanization threatens their existense.

Whitmore John K., "An Introduction to Indochinese History, Culture, Language and Life," The University of Michigan Center for South and Southeast Asian Studies, 1979.
John Whitmore has edited a collection of articles under the headings, Southeast Asia, backgroung for Indochina, Indochina, Diversity of Cultures, and Life Styles of Indochina.

RECOMMENDED READINGS

Adams, N.S. ard McCoy, A.W. eds. LAOS: WAR AND REVOLUTION. New York: Harper & Row 1970. 482 pp.

Good essays on the Laotion situation to 1970; compiled by an anti-war group. See in particular Condomonas on Lao society.

American Craft Council Newsletter - Meooz Hmong Handicrafts.

Bessac, Susan and Rainbolt, Jo. TRADITIONAL HMONG CULTURE from Montana Hmong Recollections. University of Montana.

Barney, George Linwood. THE MEO OF VIENG KHOUANG PROVINCE. Los Angeles, UCLA Department of Anthropology. 1961. (Laos Project Paper #13)

Berval, Rene de. KINGDON OF LAOS SAIGON: FRANCE-ASIE. 1959. 506 pp.

Champassak, Sisouk na. STORM OVER LAOS A COMTEMPORARY HISTORY. New York: Praeger, 1961. 208 pp.

One involved Laos view.

Campbell, Margaret. FROM THE HANDS OF THE HILLS.

Dunnigan, Timothy. THE IMPORTANCE OF KINSHIP IN HMONG. Community Development. University of Minnesota.

Everingham, John. ONE FAMILY'S ODYSSEY TO AMERICA. National Geographic, Volume 157, May.

Feldman, Orna. A NEW LIFE FOR THE HMONG. Boston Magazine, April, 1983.

Finck, John. 1982 Laos: STITCHERY AS LANGUAGE AMONG THE HMONG IN AMERICA. Craft International. Spring, 1982.

Garret, W.E. 1980 Thailand: REFUGEE FROM TERROR. National Geographic, Volume 157, May. pp 632-642.

Garret, W.E. 1974 NO PLACE TO RUN. The Hmong of Laos. National Geographic, Volume 145, January. pp 78-111.

Goldfarb, Mace. 1982 FIGHTERS, REFUGEES, IMMIGRANTS. A Story of the Hmong. Carolrhoda Books, Inc., Minneapolis, Minnesota.

Gray, David. LAW TO COPYRIGHT FOLKLORE WOULD STOP EXPLOITATION OF THIRD WORLD CRAFTS. Source unknown.

Hamilton-Merrit, Jane. 1980 GAS WARFARE IN LAOS: COMMUNISM'S DRIVE TO ANNIHILATE A PEOPLE. Reader's Digest reprint, October.

Herman, Marcia. LAOTIAN REFUGEES BUILD NEW LIFE AROUND CHRISTIAN COMMUNITY IN PENNSYLVANIA. Mennonite Weekly Review, February, 1983.

Haines, David W. SOUTHEAST ASIAN REFUGEES IN THE UNITED STATES. THE INTERACTION OF KINSHIP AND PUBLIC POLICY. Anthropolical Quarterly, July, 1982.

Halpern, Joel Martin. ECONOMY AND SOCIETY OF LAOS. Monograh Series No. 5, New Haven: Yale University, Southeast Asia Studies, 1984.

Halpern, Joel Martin. GOVERNMENT, POLITICS AND SOCIAL STRUCTURE IN LAOS. Monograph Series No. 4, New Haven: Yale University, Southeast Asia Studies, 1964.

Halkett, Jan. HOW TO START A CRAFT COOPERATIVE. Paper presented at seminar sponsored by the University of Maryland's Craft Center, College Park, MD.

Izikowitz, Karl Gustav. Lamet: HILL PEASANTS OF FRENCH INDOCHINA. Etnologiska Studies, No. 17. Etnografiska.

Keen, F.G.B. ECOLOGICAL RELATIONSHIPS IN THE HMONG AND MEO ECONOMY. University of Hawaii Press, 1978.

LAOTIAN STITCHERY. Draft International Magazine, Spring, 1982. Craft International, 32 Spring Street, NY. 10012.

Le Bar, Frank M. and Suddard, A. eds: LAOS, IT'S PEOPLE, IT'S SOCIETY, IT'S CULTURE. New Haven, Human Relations Area Files Press, 1960. 294 pp

Lewis, Norman. A DRAGON APPARENT: TRAVELS IN INDOCHINA. London: Jonathan Cape, 1951. 317 pp

Loeb, Vernon. CULTURE SHOCKS REFUGEES. Philadelphia Inquirer, September, 1982.

Manuel, Diane Casselberry. 1982 LEARNING THE LANGUAGE: HMONG REFUGEES ADJUST TO A NEW LIFE. Christian Science Monitor. 7/29/82.

Muth, Mark. 1982 REFUGEES IN PROVIDENCE: CAMBODIANS FIND A NEW LIFE IN RHODE ISLAND. Christian Science Monitor 3/25/82, pp B6-B9.

McKinstry, John. BIBLIOGRAPHY OF LAOS AND ETHNICALLY RELATED AREAS. Laos Project Paper No. 22. Los Angeles: 1961. Reissued by the Micro-Photo Division of Bell and Howell. 96 leaves.

Manich, Jumsai, M.L. HISTORY OF LAOS. Bangkok: Chalermmit, 1967. 337 pp.

Meeker, Oden. LITTLE WORLD OF LAOS. New York: Scribner, 1959.

Newman, Thelma. CONTEMPORARY S.E. ASIAN ARTS & CRAFTS. Crown, 1977.

Press, R.M. 1982 LENDING A HAND TO THE POOR: HOW MUCH SHOULD WASHINGTON DO? Christian Science Monitor 9/22/82, p. 7.

Rainbolt, Jo. TRADITIONAL HMONG CULTURE. Montana Hmong Recollections. University of Montana.

Ricci, Claudia. 1982 HOMESPUN MADNESS: CRAZY QUILTS NOW FETCH CRAZY PRICES. Wall Street Journal, 10/11/82, pp. 1,13.

Strout, Richard L. 1982 WORLD'S SOCIAL, MILITARY SPENDING: GUESS WHICH IS MORE. Christian Science Monitor. 10/5/82.

Scott, George M. THE HMONG REFUGEE COMMUNITY IN SAN DIEGO, THEIR ETHICAL AND PRACTICAL IMPLICATIONS OF ITS CONTINUING ETHNIC SOLIDARITY. Anthropological Quarterly. July ,1982.

Scigliano, Eric. 1982 CUTS IN U.S. BENEFITS FORCE ASIAN REFUGEES TO TAKE TO THE ROAD AGAIN. Christian Science Monitor. 6/15/82. p. 6.

Schanche, Don A. MISTER POP. New York: David McKay, 1980 , 310 pp.

Siam Socity, Bangkok. FROM THE HANDS OF THE HILLS.

Swanbrow, Diane. QUIET AMERICANS. California Magazine. October, 1981.

Toye, Hugh. LAOS: BUFFER STATE OR BATTLEGROUND. London and New York: Oxford University Press, 1968. 245 pp.

Political history mostly of the years 1954-1966.

Textile Museum Journal, Volume 4, No. 1, December 1974. Textile Museum of Washington, D.C. DRESS AND DESIGN IN THE HIGHLANDS OF SOUTHEAST ASIA.

Thao, Cheu. HMONG MIGRATION & LEADERSHIP IN LAOS AND THE UNITED STATES. Center for Applied Linguistics. Washington, D.C.

Van DeMoortel, John. 1982 MANUEL FOR SPONSORING INDOCHINESE REFUGEES. Refugee Services, Lansing, Michigan.

Vreeland, Susan. 1981 REFUGEES STRUGGLE IN CLASH OF CULTURES. San Diego Union.

Waugh, Dexter. LAOS REFUGEES OFFERED LAND THAT MAY SEEM MORE LIKE HOME. San Francisco Examiner. September 26, 1982.

LAOS HILL PEOPLE TRY YET AGAIN IN CALIFORNIA VALLEY. New York Time, 6/17/83.

White, Virginia. PAN DAU - THE NEEDLEWORK OF THE HMONG.

White, Peter T. 1968 THE MEKONG RIVER OF TERROR AND HOPE. National Geographic, Volume 134. December, pp 737-787.

Yerkey, Gary. 1982 W. EUROPE'S IMMIGRANTS LIVE IN NO MANS LAND. Christian Science Monitor, 3/30/82.

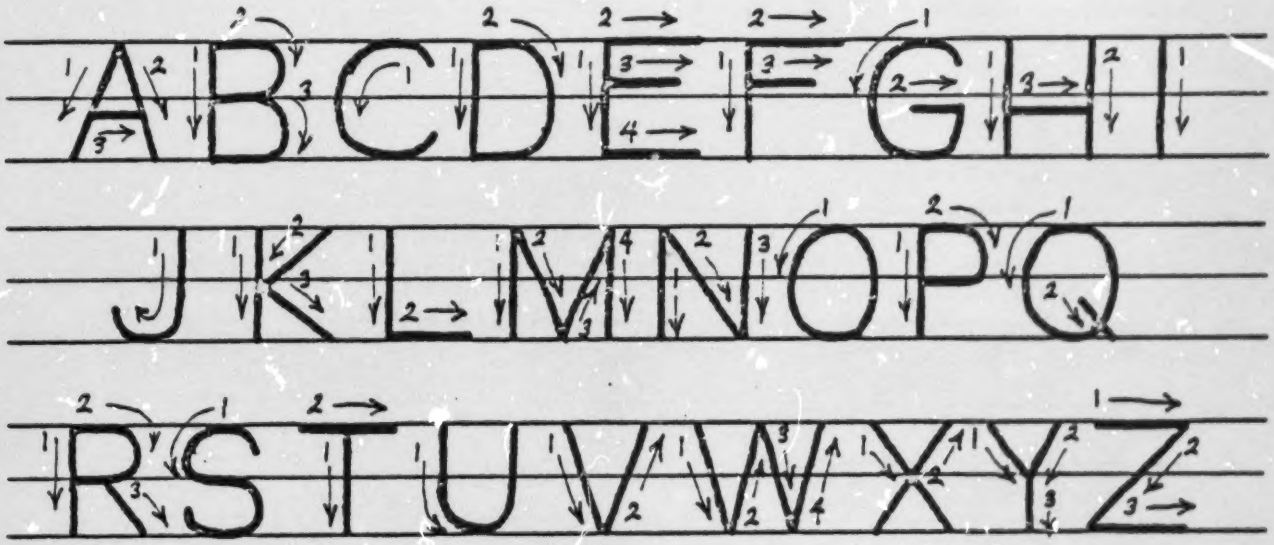
COTTAGE CRAFTS PROJECT

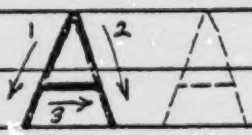
1. Test with ESLOA and extra life skills questions.
2. Use A New Start to develop literacy.
3. Life Skills Units
    1. Numbers and Counting
    2. Colors
    3. Measuring
    4. Time
    5. Days and dates
    6. Price setting - based on materials, labor, profit
    7. Quantity purchasing
    8. Banking
    9. Taxes - computing
    10. Taxes - filing Federal Income Tax
        filing State Income Tax
    11. Making telephone calls
        Using telephone directory
    12. Sewing

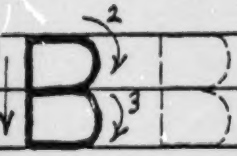
9/82

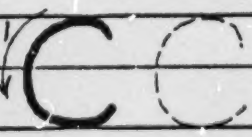
Please Study

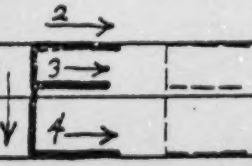
The Alphabet in Capital Letters

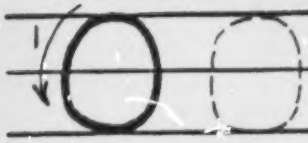


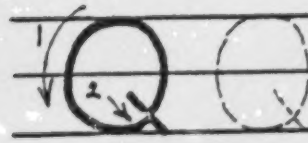


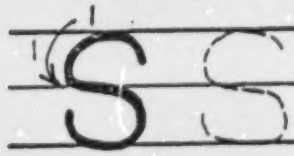
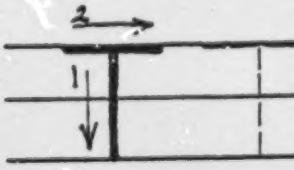
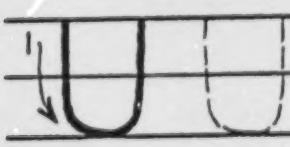








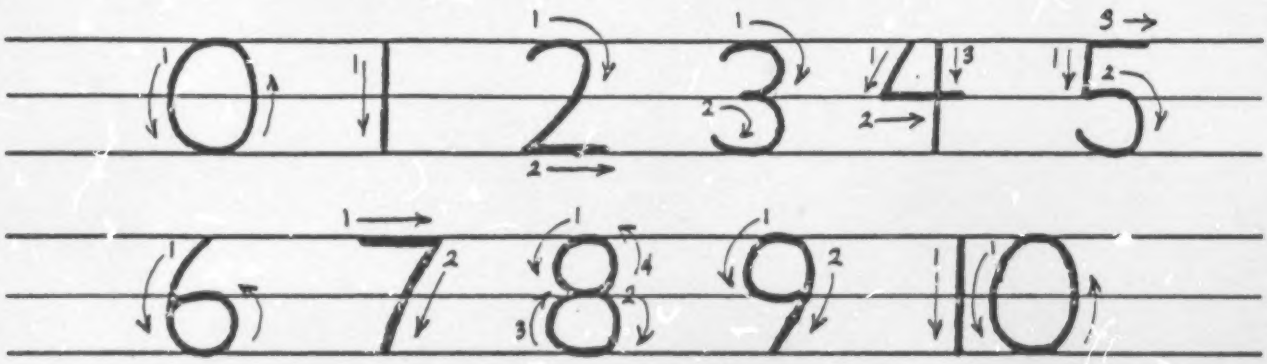


24

Please Study

The Numbers



Please Write

Level I Activities: Numbers Words and Colors

Students will learn to say, read and write numerals and corresponding words. For each task a master copy with completed answers can serve as a correction key. Students can work independently or in groups.

Task 1: Match the number, the word and the concept

The puzzle is self-directing. Students progress at their own pace in learning the concept, the numeral and the word

Cut on the lines and instruct students to reconstruct the page.

Task 2: Match the number and word.

This is to reinforce the association of a number with the word without the aid of a puzzle.

Again, cut on the lines and instruct students to reconstruct the page.

Task 3: Match the number and word.

Students must circle the word on the right that corresponds with the number on the left.

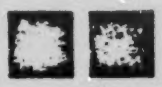
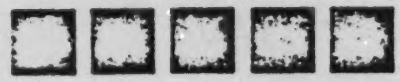
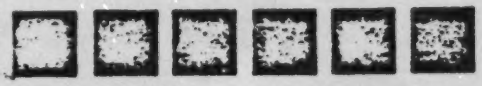
Task 4: Crossword puzzle

This is a concluding number activity to provide more reinforcement.

Numbers from eleven through twenty can be taught using the preceding techniques.

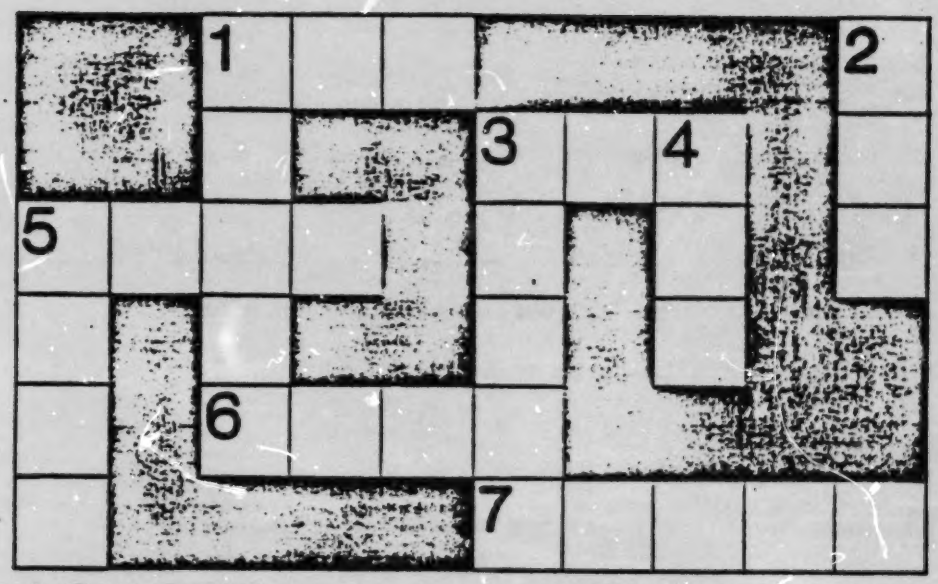
BEST COPY AVAILABLE

one	1.	
two	2.	
three	3.	
four	4.	
five	5.	
six	6.	
seven	7.	
eight	8.	
nine	9.	
ten	10.	

one	1.	
two	2.	
three	3.	
four	4.	
five	5.	
six	6.	
seven	7.	
eight	8.	
nine	9.	
ten	10.	

NUMBERS-TASK 2

1	five	four	one	eight
2	two	nine	six	five
3	seven	eight	ten	three
4	one	four	two	eight
5	five	two	nine	seven
6	ten	one	six	three
7	four	one	nine	seven
8	six	five	eight	two
9	three	nine	six	seven
10	ten	seven	four	nine



ACROSS		DOWN	
1. 6	6. 9	1. 7	4. 1
3. 2	7. 8	2. 10	5. 4
5. 5		3. 3	

ANSWER BANK

one	four	eight
two	five	nine
three	six	ten
	seven	

NUMBERS-TASK 4

Colors

Students will learn ten colors and be able to say, read and write them.

Task 1: Match the color word with the correct color.

The puzzle is self-correcting. It will be necessary to color in the squares. Cut on the lines and instruct students to reconstruct the page.

Task 2: Match the color word with the color without the aid of a puzzle.

Color the squares to correspond with the color words. Cut them apart and instruct students to match them.

Task 3: Color by number.

Students color the picture with the color designated for each number.

Task 4: Color the wheel.

The color wheel can be used in several ways:

(1) Students color with the appropriate color.

(2) Punch a hole in the center and affix an arrow to the center. The student spins the arrow and identifies the color at which the arrow points when it stops.

At a more advanced level, the game can be played without coloring the wheel (i.e., just with the names of the colors).

Task 5: Color the shape and write the color name.

In this activity, students match the word and the color. After they color in a square, they must choose the corresppnding color word.

Task 6: Color puzzle; reinforcement activity.

Color the ovals according to the attached teacher key. Fold under the key before presenting the puzzle to students. Students may use the key as a self-checking device.

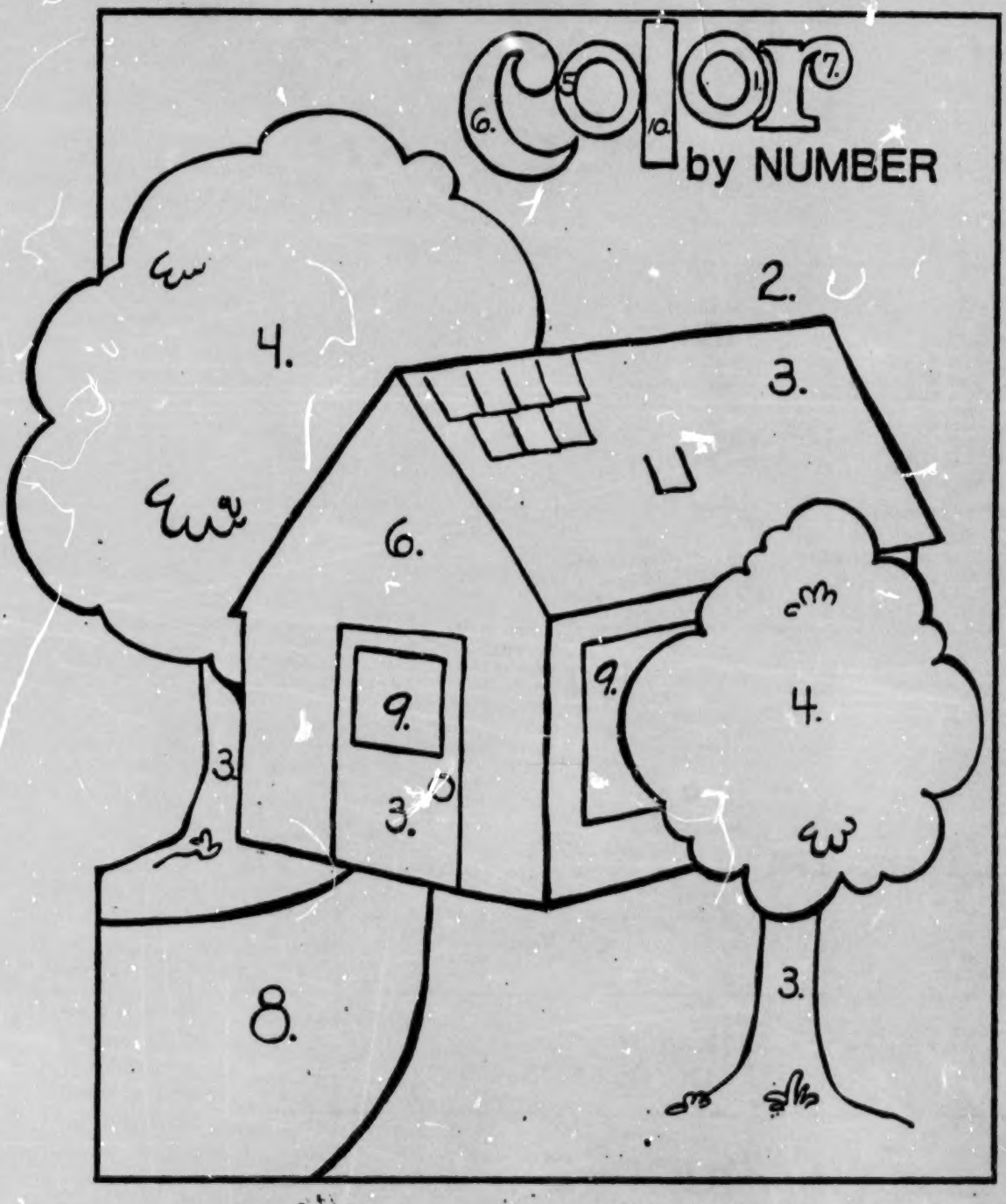
COLORS

1. RED
2. BLUE
3. BROWN
4. ORANGE
5. GREEN
6. YELLOW
7. BLACK
8. PURPLE
9. WHITE
10. PINK

COLORS–TASK 1

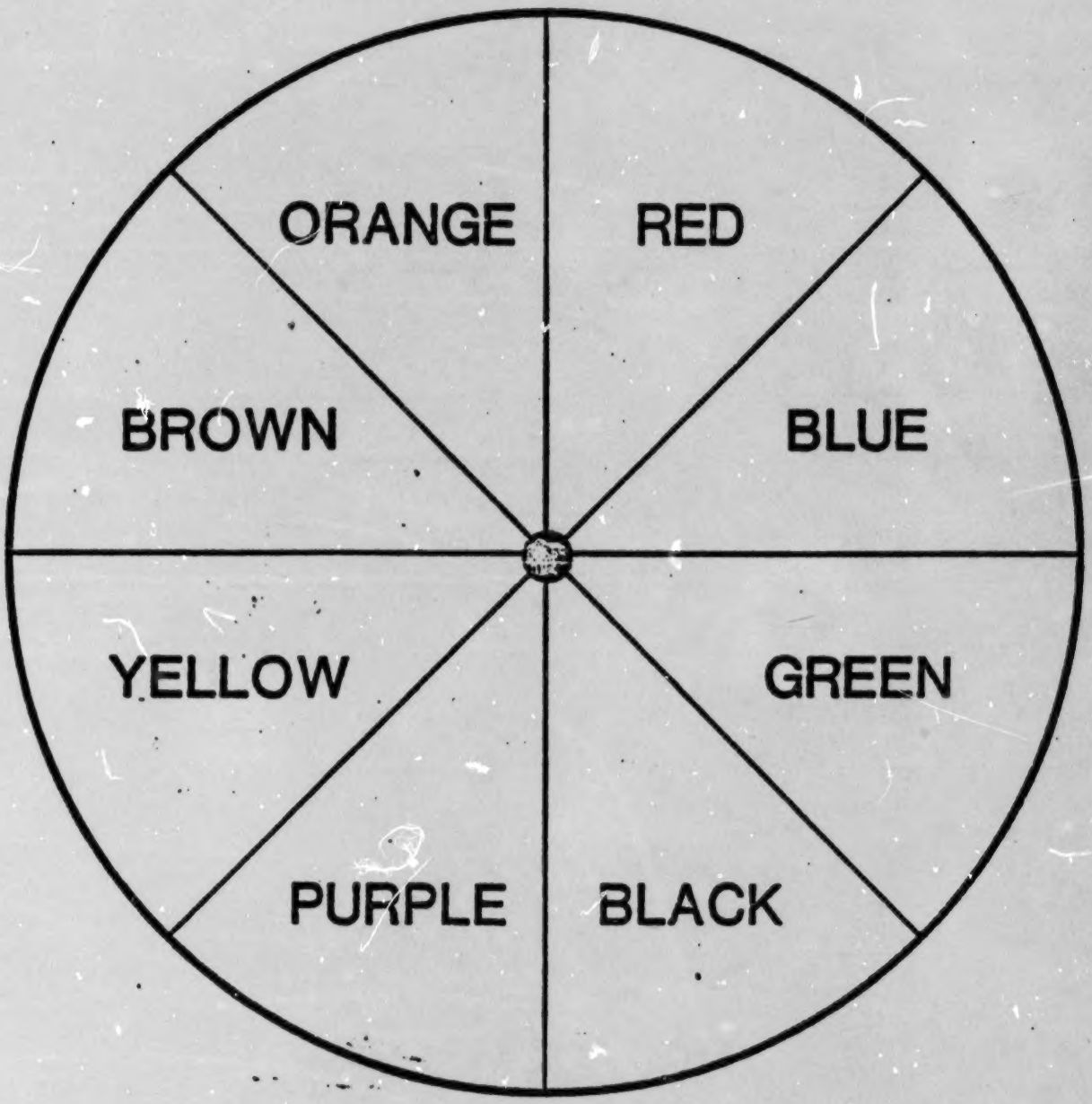
COLORS

1. RED	
2. BLUE	
3. BROWN	
4. ORANGE	
5. GREEN	
6. YELLOW	
7. BLACK	
8. PURPLE	
9. WHITE	
10. PINK	



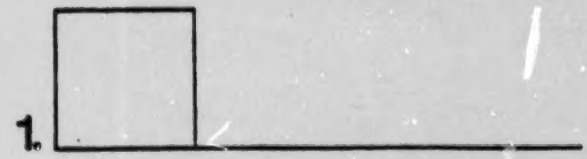
1. RED
2. BLUE
3. BROWN
4. GREEN
5. ORANGE
6. YELLOW
7. PURPLE
8. BLACK
9. WHITE
10. PINK

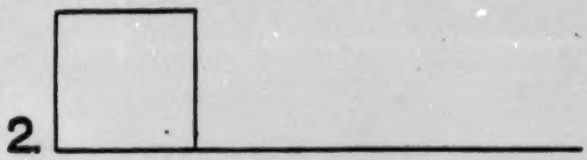
COLORS–TASK 3



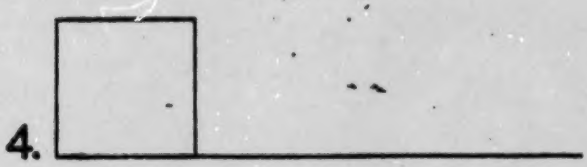
COLORS-TASK4

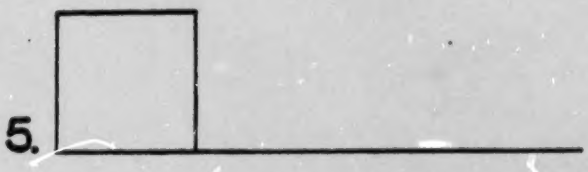
Color the Shape
Write the Color Name

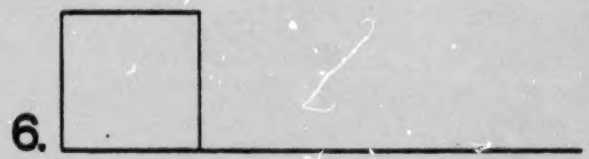

1.


2.

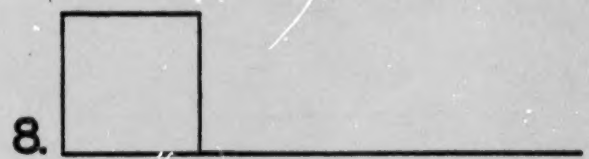
3.

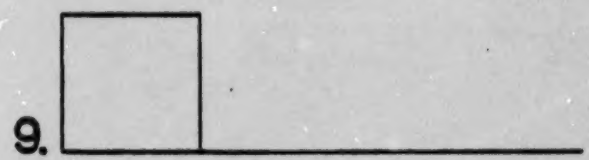

4.

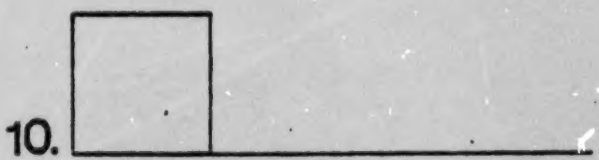

5.


6.

7.


8.


9.

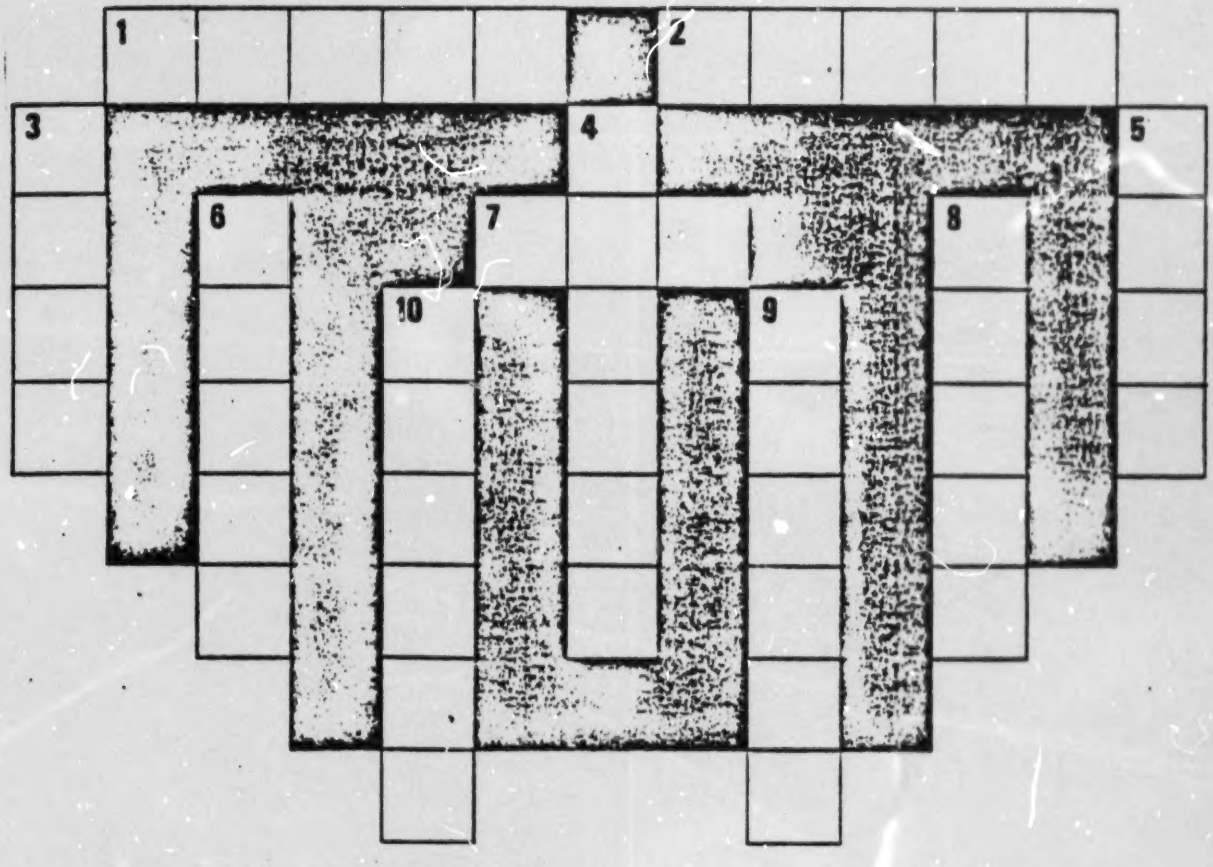

10.

ANSWER BANK

yellow	brown	purple	red	white
orange	black	green	blue	pink

COLOR PUZZLE

BEST COPY AVAILABLE



ACROSS

1. ◯
2. ◯
7. ◯

DOWN

3. ◯
4. ◯
5. ◯
6. ◯
8. ◯
9. ◯
10. ◯

ANSWER BANK

yellow brown purple red white
orange black green blue pink

TEACHER KEY FOR COLORING OVALS.

1. BLACK	7. RED	3. PINK	8. GREEN	5. BLUE
2. BROWN	6. WHITE	9. ORANGE	4. YELLOW	10. PURPLE

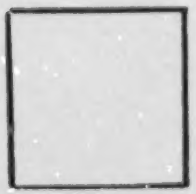
COLORS -TASK 6

MEASURING

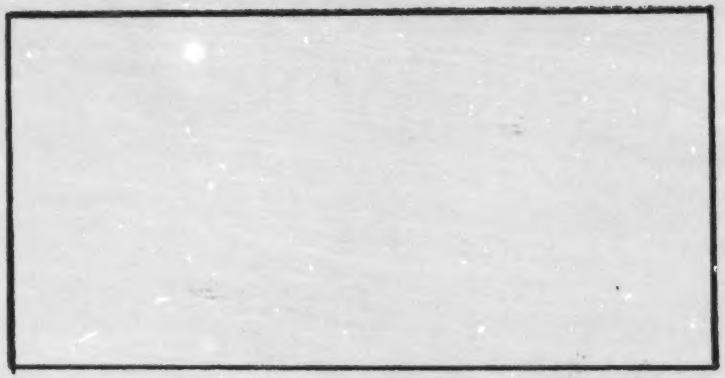
I. VOCABULARY

1. a ruler
2. a yard stick
3. a tape measure
4. an inch
5. a foot = 12 inches = 12"
6. a yard = 3 feet, 36 inches = 3', 36"
7. one half = ½
8. one quarter = ¼
9. three quarters = 3/4

II. EXAMPLES TO MEASURE:

1. _____ = ____ inch(es)
2. _____ = _____ inch(es)
3. _____ = _____ inch(es)
4. _____ = _____ inch(es)
5. _____ = ____ inch(es)
6. _____ = ____ inch(es)
7.  = ____ inch by _____ inch (square)

8.



= _____ inches by _____ inches

(rectangle)

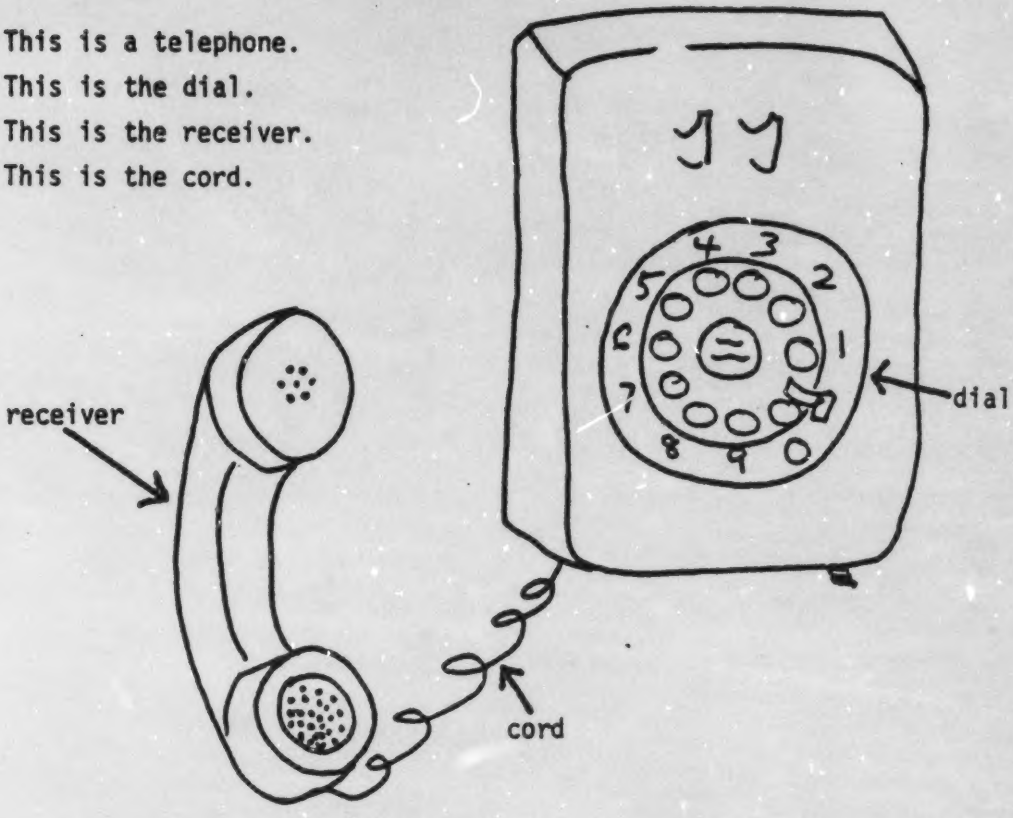
III. PLEASE MEASURE:

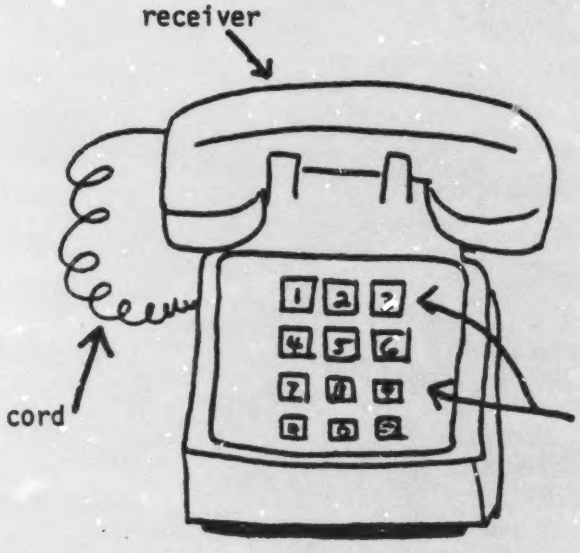
1. your pencil = _____
2. a pen = _____
3. a book = _____
4. a table = _____

Please Read

Parts of a Telephone

This is a telephone.
This is the dial.
This is the receiver.
This is the cord.





This is a telephone.
This is a receiver.
This is a cord.
These are push buttons.

ADDING THE SALES TAX

YOUR OBJECTIVE — ***You will learn to figure a percentage sales tax in this lesson.***

PENNSYLVANIA 6% SALES TAX

Amt. Sale	Tax	Amt. Sale	Tax
$.00 – .10	none	$5.11 – 5.17	.31
.11 – .17	.01	5.18 – 5.34	.32
.18 – .34	.02	5.35 – 5.50	.33
.35 – .50	.03	5.51 – 5.67	.34
.51 – .67	.04	5.68 – 5.84	.35
.68 – .84	.05	5.85 – 6.10	.36
.85 – 1.10	.06	6.11 – 6.17	.37
1.11 – 1.17	.07	6.18 – 6.34	.38
1.18 – 1.34	.08	6.35 – 6.50	.39
1.35 – 1.50	.09	6.51 – 6.67	.40
1.51 – 1.67	.10	6.68 – 6.84	.41
1.68 – 1.84	.11	6.85 – 7.10	.42
1.85 – 2.10	.12	7.11 – 7.17	.43
2.11 – 2.17	.13	7.18 – 7.34	.44
2.18 – 2.34	.14	7.35 – 7.50	.45
2.35 – 2.50	.15	7.51 – 7.67	.46
2.51 – 2.67	.16	7.68 – 7.84	.47
2.68 – 2.84	.17	7.85 – 8.10	.48
2.85 – 3.10	.18	8.11 – 8.17	.49
3.11 – 3.17	.19	8.18 – 8.34	.50
3.18 – 3.34	.20	8.35 – 8.50	.51
3.35 – 3.50	.21	8.51 – 8.67	.52
3.51 – 3.67	.22	8.68 – 8.84	.53
3.68 – 3.84	.23	8.85 – 9.10	.54
3.85 – 4.10	.24	9.11 – 9.17	.55
4.11 – 4.17	.25	9.18 – 9.34	.56
4.18 – 4.34	.26	9.35 – 9.50	.57
4.35 – 4.50	.27	9.51 – 9.67	.58
4.51 – 4.67	.28	9.68 – 9.84	.59
4.68 – 4.84	.29	9.85 – 10.00	.60
4.85 – 5.10	.30		

When Mrs. Jefferson paid for her sheets and pillowcases, she had to pay 6% more than the cost of the merchandise. The 6% charge was for Pennsylvania's sales tax.

Sales tax is different in every state. It varies from 2% in Oklahoma to 7% in Connecticut. Some cities and counties also have a sales tax. Sales tax is charged on almost every item of merchandise sold by a retail store. The store collects the money from its customers and pays it to the government.

The state or city government uses the money collected from the sales tax to pay for services like building roads or new schools.

The chart on the left is used by store clerks in Pennsylvania. It helps them to figure out sales tax quickly and accurately.

To use the sales tax chart, find out the amount of the sale (Amt. Sale). Under the Amt. Sale column you can see a range of numbers. $1.21 would fit into the $1.18–$1.34 range.

Once you have found the Amt. Sale range, slide your finger to the right to find the Sales Tax charged on that sale. The tax on $1.21 would be $.08. Add the tax to the price of the merchandise to get the price you must pay. $1.21 + $.08 = $1.29.

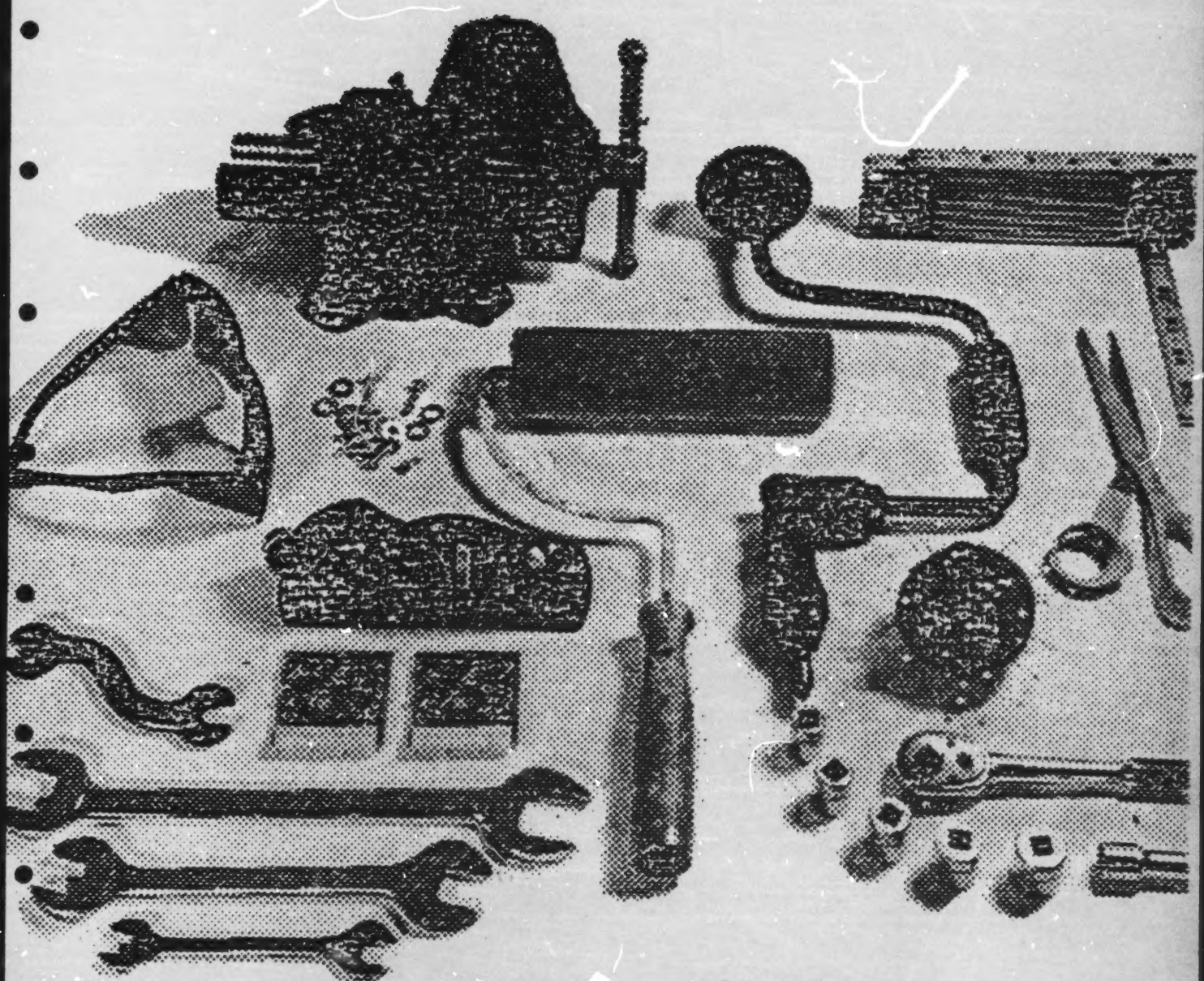
Directions: Use the Pennsylvania Sales Tax chart above to compute the sales tax and price to the customer of the following items.

	1.	2.	3.	4.	5.
ITEM COST	$6.37	$.12	$3.98	$8.51	$5.60
SALES TAX	_____	_____	_____	_____	_____
TOTAL PRICE	_____	_____	_____	_____	_____

Sewing

OK4/E1-41

Dr. Mary Mulvey, Editor



Need Observed:

Many adults spend a lot of money on clothing; therefore, they express a desire to learn to sew.

General Objective:

When you finish this LAP you will be able to demonstrate the basic skills used in the construction of clothing.

Student Objectives:

When you finish this LAP you will be able to:

1. list and identify the supplies and fabrics used in clothing construction.
2. explain how to buy patterns, notions, and fabrics.
3. correctly make a pair of women's slacks, given a pattern and the necessary materials.
4. list and identify parts of garments.
5. list and explain the steps to follow in making clothing repairs.

Dialogue 1

A Sewing Machine

Carmen:
You know, it's very expensive buying clothes!

Chuck:
Yes, I know. Why don't you sew your own clothes and save money?

Carmen:
I don't know how to buy fabric.

Chuck:
It's sold by the yard. A yard is three feet.

Carmen:
But there's so much to know!

Chuck:
I'll try to help you.

Carmen:
Thanks, Chuck. What's this?

Chuck:
That's a spool of thread. This is a needle.

Carmen:
What's this?

Chuck:
This is a thimble. You put it on your finger to protect it while you are sewing.

Carmen:
What do you call the machine that you use to sew with?

Chuck:
It's a sewing machine. A sewing machine has many parts—a bobbin, the bobbin casing, the pressure foot lever, the pressure foot, the tension lever, and the thread guides, to mention a few.

Carmen:
Thanks, Chuck. I'll try to remember that information.

Chuck:
You're welcome, Carmen. Good luck on your sewing!

(continued on next page)

Facts about Fabrics

Fabric is woven or made on a machine called a loom. The finished edges of fabrics are called selvages. They won't ravel or become unwoven. When you buy fabric, the sales-clerk puts the selvages together and measures it. The clerk measures the yardage or the number of vards that you want.

Exercise 2

Directions: Fill in the blanks in the following sentences.

Example:

Fabric is woven or made on a loom.

1. Finished edges are called _____.
2. Selvages won't _____.
3. When you purchase material, the clerk will put the _____ together.
4. The salesclerk measures the _____ or the amount of fabric you want.

Patterns

You'll need to buy a pattern to help you make the piece of clothing (or garment) that you want. Patterns cost between $1.75 and $5.00. Pattern envelopes contain instructions and pattern pieces on thin paper called "tissue" paper. There is a picture on the front of the envelope that shows you what the pattern is for. To find a pattern, you go to a fabric store and look in a pattern book. When you find a pattern that you like, determine what size pattern you will need by reading the measurement chart at the back of the pattern book. The pattern book gives you the number of the garment. When you select one you like, ask the sales-clerk and he or she will look in a drawer and find the pattern for you.

(continued on next page)

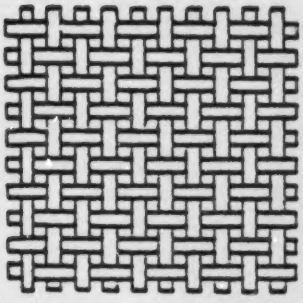
Selecting a Fabric

After you choose a pattern you like, you can select a fabric. There are four natural fabric fibers:

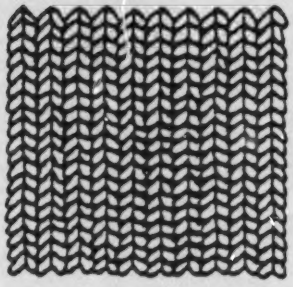
1. cotton — from cotton plants
2. linen — from flax plants
3. wool — from sheep
4. silk — from silkworms

There are many kinds of man-made fibers. For example, nylon, rayon, polyester, acetate, orlon, and dacron are all man-made fibers.

Fabric can be woven or knitted. Knitted fabric can stretch. That means you can pull it to make it larger.



WOVEN



KNITTED

Notions

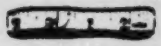
After you've selected a pattern and fabric, you need to look on the back of the pattern envelope. You can find out what additional things you'll need. These things are called notions. Notions can also be bought at a fabric store.

1. You'll need thread to match the color of your fabric. If your fabric is polyester, you'll need polyester thread.
2. You may need a zipper and perhaps some buttons.
3. You might need elastic. That stretches too!
4. You might need seam binding to finish seams and hems.
5. You might need interfacing. You put interfacing between two pieces of fabric to keep the garment strong.

(continued on next page)

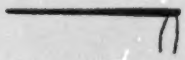
(Things You Need . . . continued)

6. a seam ripper



7. a cloth tape measure

8. a yardstick



9. one or two needles

10. pins

11. a pincushion

Exercise 6

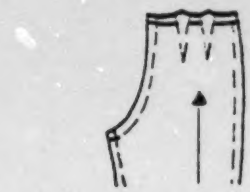
Directions: Fill in the blanks in the following sentences, using words from the list below.

needle
sewing machine
pattern
selvages
ravel
ironing board

Example:
I follow a pattern when I sew.

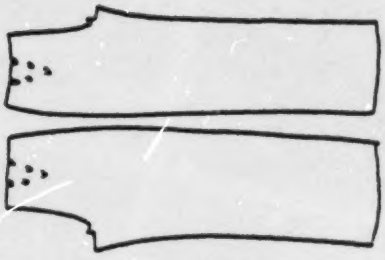
1. I don't like fabric to _____.
2. I sew with a _____.
3. When I want to sew things rapidly, I use a _____ _____.
4. Finished edges of fabric are called _____.
5. To sew a garment, I buy a _____ with instructions.
6. When I iron, I use an _____ _____.

(Making a Pair . . . continued)

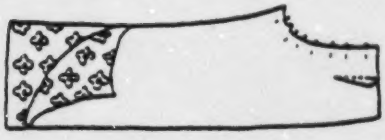


You'll notice something like this at the top of the front and back pieces. These are called "darts." To mark darts with tailor tacks, take a needle with a long piece of double thread and sew in and out at each dot • once. Leave about two inches of thread "as ends" and then cut off the rest.

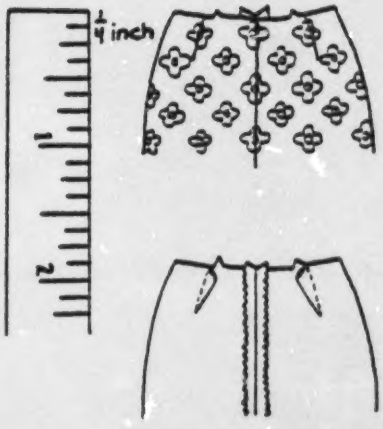
Next, carefully separate the two pieces of fabric a little. Then cut the threads between them.



The front and back pieces will look like this when you're finished with cutting and marking the darts.



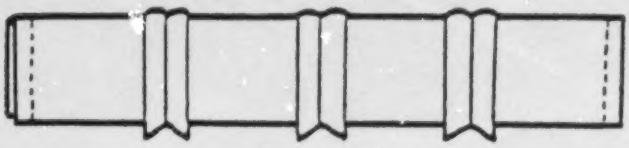
You'll notice that there is a "right" and a "wrong" side to the fabric. Pin the right sides of the pieces together at the center.



Then sew the two front pieces together on your sewing machine. Do the same to the two back pieces. When you finish, take the pinking shears and trim the seams down to ¼ inch.

(continued on next page)

(Making a Pair . . . continued)



Then turn it right-side out and pin one side of it to the waist section of the slacks, right sides together.

Then stitch it on the machine. The inside of the waistband you'll hand-sew to the inside of the pants.

Turn up the bottom of the pants and pin them at the length you need.

At the side, where the zipper is, sew two hook and eyes.

The pants are completed.

Iron them thoroughly.

Vocabulary

to fall *(to stumble)*
to rip *(to tear forcefully)*
to tear *(to break apart)*
patch *(a piece of material sewn or ironed over a tear in a garment)*

Dialogue 2

The Patch

Rita:
Paul fell and ripped a hole in his blue slacks.

Marty:
Well, he can't wear those pants to school any longer.

Rita:
No. I'll sew a patch on them and he can wear them to play in.

Marty:
You could use an iron-on patch. It's easier and it will look better. To iron on the patch, place the patch over the rip Put the iron on the patch and press it.

Exercise 7

Directions: Answer the following questions with complete sentences.

Example:
What did Paul do?

He fell and ripped a hole in his blue slacks.

1. Can he wear the pants to school now?

2. What will Rita do?

3. Then when will Paul wear the pants?

4. What does Marty suggest?

Exercise 9

Directions: Fill in the blanks in the following sentences, using a form of the verb "to let out" or "to take in." "To let out" means to make a garment larger by making the seams narrower. "To take in" means to make a garment smaller by making the seams wider.

Example:
Since I lost weight, I have to take in my pants.

1. My slacks are too big for me; I'll have to _____

   them _____.

2. Her blouse is too small for her; she should _____

   it _____.

3. I was a size 14; now I'm a size 10. I'll have to _____

   _____ all my clothes.

4. He's 5 pounds heavier now. He'll have to _____

   _____ his clothes.

5. Last year I _____ _____ all my clothes because I gained weight, but this year I weigh less

   and now I'll have to _____ _____ my wardrobe.

Exercise 10

Directions: Fill in the blanks in the following sentences, using a form of the verb "to take up" or "to let down." "To take up" means to make a larger hem on slacks, or a skirt. That makes a garment shorter. "To let down" means to shorten a hem and make the garment longer.

Example:
My skirt is too short; I'll have to let down the hem.

1. Pants that are too long need to have the hem _____

   _____.

2. If a skirt shrinks in length when you wash it, you should

   _____ _____ the hem.

(continued on next page)

Answers

Exercise 1

1. He's telling her about the parts of a sewing machine.
2. You put a thimble on your finger to protect it while you are sewing.
3. You call it a sewing machine.

Exercise 2

1. selvages
2. ravel
3. selvages
4. yardage

Exercise 3

1. Pattern envelopes contain instructions and pattern pieces on thin paper called "tissue" paper.
2. You look in the pattern book in a fabric store.

Exercise 4

10	yard	6	finish
9	selvages	5	clothing
8	ravel	2	contain
7	fabric	3	instructions
11	yardage	4	thin paper
12	woven	1	choose

Exercise 5

1. Fabric can be woven or knitted.
2. It can stretch.
3. You look on the back of the pattern envelope.
4. You put in interfacing between two pieces of fabric to keep the garment strong.

Exercise 6

1. ravel
2. needle
3. sewing machine
4. selvages
5. pattern
6. ironing board

Exercise 7

1. No, he can't wear them to school now.
2. She will sew a patch on them.
3. He'll wear them to play in.
4. Marty suggests using an iron-on patch.

Exercise 8

1. Joyce told her to darn the blouse.
2. No, the tear will not show

Exercise 9

1. take, in
2. let, out
3. take in
4. let out
5. let out, take in

Exercise 10

1. taken up
2. let down

Post-Test

1. yard
2. finger
3. sewing machine
4. selvages
5. raveled
6. loom
7. pattern
8. Cotton
9. knitted
10. notions
11. stronger

COTTAGE CRAFTS

LIFE SKILLS TEST

1. COLORS: with a box of crayons

   a. Ask: Show me the blue color. _____

   b. Ask: Show me the yellow color. _____

   c. Ask: Show me the orange color. _____

   d. Ask: What color is this? (red) _____

   e. Ask: What color is this? (black) _____

2. SEWING: with needle, thread, floss, material (fabric)

   a. Ask: What is this? _____

   b. Ask: What is this? _____

   c. Ask: What is this? _____

   d. Ask: What is this? _____

3. MEASURING: with tape rule and piece of fabric

   a. Ask: What is the length of this material?(how long..) _____

   b. Ask: What is the width of this material?(how wide..) _____

4. NUMBERS AND MONEY: with price tag and sales tax chart

   a. Ask: What number is this? (3) _____

   b. Ask: What number is this? (9) _____

   c. Ask: What number is this? (14) _____

   d. Ask: What is the price of this pan dau? _____

   e. Ask: How much is the tax? _____

   f. Ask: What is the total cost? _____

HMONG CRAFTS

The Hmong are a hilltribe people from Laos having first migrated there from China in the early 19th century. The Hmong were looking for peace, freedom, and more land for farming. However, they did not have a peaceful life living near the border of northern Vietnam. Many of the Hmong men were recruited by the U. S. Central Intelligence Agency to fight the North Vietnamese and Lao communist forces in the "Secret War" in Laos which was intended to block North Vietnamese expansion into South Vietnam. When the Royal Lao government collapsed, the Hmong were forced to flee the country or risk being slaughtered because of their involvement in American military operations for 15 years.

Some of the Hmong who were fortunate enough to escape have settled in the Lancaster area, and they brought with them a rich heritage of unique handicrafts skills which have been passed down from generation to generation. The Hmong of all tribes are famous for their applique and reverse applique work. Hmong girls begin at an early age to learn an infinite variety of lovely patterns in counted cross-stitch.

Cottage Crafts, a special project of Lancaster-Lebanon IU 13 Adult Education, is designed to provide unemployed Hmong women with an outlet for their handicrafts and thus provide them with an income, as well as to teach them English and marketing skills. The ultimate goal of the project is to develop a "cottage industry" that will provide the Hmong women with economic self-sufficiency for many years to come.

For more information
contact
Lancaster-Lebanon IU 13 - Adult Education
Doris Zook - 569-8561
Henry - 274-0778

HARRY T. ZECHMAN, JR., Ed. D., EXECUTIVE DIRECTOR

Richard D. Sherr, Ed. D.
Exceptional Children Services

Lee R. Rhodes, Ed. D.
Instructional Services

L. Douglas Stark
Administrative Services

James L. Crothers
Board Secretary/Business Manager

LANCASTER-
LEBANON PUBLIC SCHOOLS

...a Heritage of Quality Education

ESL COTTAGE INDUSTRY EDUCATION & EMPLOYMENT PROGRAM

MERCHANT'S COMMITTEE

Coordinators: Jean Henry
Lebanon Adult Center
13th & Lehman Street
Lebanon, PA 17042
274-0778/Office
273-6575/Home

Doris Zook
Lancaster Adult Education Office
Box 5026
Lancaster, PA 17601
569-8561/Office
285-4296/Home

Sy Yang 733-4073
RD#4, North State Street
Ephrata, PA 17522

Mrs. Mary Gogets 273-9730
Marnago Artists
127 North Eighth Street
Lebanon, PA 17042

Mrs. Jane Gote 569-7218
Gote Gift Shoppe
Treadway Inn
Lancaster, PA 17601

Xai Xui Yang 445-7565
RD#1, Maple Grove Road
Denver, PA 17517

Mrs. Connie Stauffer 299-7064
Community Creations
2938 Columbia Avenue
Lancaster, PA 17603

Dr. Fred Kinsey, Director 291-3941
North Museum
Franklin & Marshall College
Lancaster, PA 17603

Vera Becker 272-2936
10 Horst Avenue
Lebanon, PA 17042

Betsy Feather 273-7575
201 East Locust Street
Lebanon, PA 17042

Mrs. Louise Herr, Asst. DA 291-8100
50 North Duke Street
Lancaster, PA 17603

Rick Faulkner 569-1117
377 Arbor Road
Lancaster, PA 17601

Sim Chheng Kouch 273-4655
200 South Wilson Street
Cleona, PA 17042

Ed Swisher 684-2077
15 North Third Street
Columbia, PA 17512

Mrs. Mildred Herr 392-7807
123 Witmer Road
Lancaster, PA 17602

BEST COPY AVAILABLE

Laotian Art

North Museum To Display Hmong Handicrafts

An exhibit of unique textile needlework, "From Laos to Lancaster: The Hmong," will be on display from Oct. 17 through Nov. 14 at Franklin & Marshall College's North Museum.

Through the combined effort of the Lancaster-Lebanon Intermediate Unit 13 (IU-13) Adult Education Cottage Crafts and the North Museum, the public will have an opportunity to view and purchase Hmong handicrafts.

The Hmong are a group of Southeast Asians from northern Laos. Though farmers, many of the Hmong helped the United States fight pro-Communist forces in Laos. When the Lao government fell, the Hmong fled to other countries for safety. Some have remained in Thailand refugee camps. Others have immigrated to countries such as the United States.

About 44 families — 270 people — are living in northeast Lancaster County, the Reading area of Berks County, and the Coatesville region of Chester County. These local Hmong women made the textiles to be shown at the exhibit. Some of them will be on hand the afternoon of Oct. 23 to demonstrate the traditional methods used in making their crafts.

Doris Zook, the guiding force behind this project, is a specialist with IU-13's "English as a Second Language" program. She hopes this Hmong craft promotion will help the refugees find markets for their work, and aid them in learning the English language. Also, the exhibit will make the public aware of the Hmong people, their talents, and the beauty and detail of their textile works.

The Hmong exhibit will include wall hangings, table covers belts, pocketbooks, and bedspreads. All of these handworks are carefully stitched and composed of applique, reverse applique, embroidery, and/or batik. hese brightly-colored handicrafts will be on sale to the public. Smaller items will be sold at the museum sales counter and larger objects can be purchased through a catalog.

Betty Hang displays a Hmong wall hanging. This handicraft is filled with a combination of bright colors and geometric patterns.

Hmong ornaments such as this are made without the use of patterns or tape measures. The Hmong women measure with their eyes.

This pocketbook shows a delicate use of both applique and embroidery.

BEST COPY AVAILABLE

Hmong People

Laotian Villagers Trying To Adjust to Hectic America

By Barbara Hough
Sunday News Staff Writer

The journey from a bamboo dwelling in northern Laos to an old stone farmhouse in northeastern Lancaster County can be a long, tiring venture. No one knows that better than Pastor Xay Xue Yang and his young family.

The Yangs came to this country from Laos, and are part of a group of Southeast Asians known as the Hmong (pronounced mong). Recently, thousands of Hmong settled in communities across the United States. Nearly 270 of them are living in the Coatesville, Ephrata, and Reading areas of Pennsylvania.

Political strife and war forced tens of thousands of Hmong men, women, and children beyond the Laotian borders in the mid-1970s. Relocating in the United States has not been easy, but some things are becoming more familiar to them. They are getting accustomed to cold winter temperatures and American food — although many still prefer rice to potatoes. Other adjustments have not come as quickly.

Most all of these Southeast Asians speak Hmong and Lao. Very few speak English. That in itself, makes the transition to American life a hard one. But most difficult has been the change in culture and lifestyle. The simple, almost primitive, Hmong way of life has little in common with life in modern, industrialized United States.

IN LAOS, THE Hmong enjoyed a quiet, rural lifestyle in the northern mountains. Villages were small, usually consisting of 10 to 20 families. Each family had its own land, chickens and cows, as well as crops of corn, rice, and other vegetables. Every Hmong farmer wanted self-sufficiency for his family.

According to Sy Yang, a Hmong interpreter who is no relation to Pastor Yang, life in Laos was simple. "Outside the city there were no owners of the land. You could have what you wanted."

So, the Hmong farmers and their families moved after limited periods of time, or until the land ceased to produce for their needs. Old villages were left to become forest.

Village houses included more than one room, so there were separate places for eating and sleeping. Constructed of bamboo, the houses rested on dirt floors. They lacked modern conveniences such as indoor plumbing and electricity, and food was cooked on a grate over a wood fire.

As a people, the Hmong place a significant emphasis on maintaining strong family ties and a solid community life. Through interpreter Yang, the pastor explained, "It is not right for man to interfere with the natural way of life. Having children is a gift of God. You should have as many as possible to honor him."

AT THE SAME TIME, children are expected to honor and respect their parents. Elders of the community are a group of people held in high regard by the Hmong.

"The children stayed with the parent and the parent is the one who raised them, allowed them to go to school, and showed them the way of life," said Pastor Yang. "The children must go back and

Jack Lemmon Photo

Yee Yang Chang Yee creates the unique Hmong textile needlework known as "pej ntaub," pronounced "pan dow" and meaning "flower cloth" Saturday. The skills [illegible] have been

Continued from Page One

show respect to the parents."

For this reason, parents have played an influential role in their child's selection of a marriage partner. While they do not actually choose the child's spouse, the parents will refuse future assistance to the child if he opposes them and marries someone unacceptable.

The groom is required to pay a bride price once a marriage is agreed upon by both families. Most often this takes the form of personal gifts such as silver, jewelry, or clothing. Likewise, a dowry is given to the groom.

Unlike the custom in this country, the Hmong bride traditionally keeps her maiden name, with the knowledge that her children will take her husband's family name. Since it is acceptable for the children and their spouses to live with their parents, it is not uncommon for three to four generations to live in the same house.

Formal education, according to Hmong tradition, was a luxury reserved for boys. Pastor Yang explained that girls did not attend Laotian school since "they were to prepare themselves for lives involving the family." Cooking, sewing, and child rearing were concerns for the girls.

"ONCE A BOY could reach his left arm over his head and pinch his right ear, he was ready to begin school," recalled the pastor with a smile, as he demonstrated the Hmong custom on his young son, Kou.

Usually beginning school at the age of six, boys received a certificate of completion after six years of education. After earning his certification, Pastor Yang taught other children, and then studied the Bible at the Christian Missionary Alliance in Vientiane, the capital city of Laos. Such missions were influential as educators and religious instructors for both Yang, and other Hmong.

This peaceful Hmong lifestyle underwent drastic changes in the 1960s, and especially in the '70s. As the Lao government grew more unstable, neighboring China and North Vietnam caused even greater problems for the small country. Increasingly, Laos became a center of conflict in the struggle between pro and anti-Communist forces.

The United States actively recruited Hmong men in their effort to fight the Communists. The eventual fall of the Royal Lao government left the Hmong no choice but to flee the country.

The rapid exodus from Laos in 1975 was marked by panic and confusion. Xay Xue Yang's family boarded a boat that took them across the Mekong River into Thailand and freedom. Other Hmong families flew out of Laos. Vang Kha, a former pilot with the Royal Laotian Army, remembered the Hmong's flight from Laos.

"AIR TRANSPORTS landed in Laos to take the people to safety," recalled Kha. "They pushed and shoved for fear they would not get out of Laos. Even when the transports were taking off, people clung to the outside of the planes. Many fell to the ground."

Kha's wife, Ly Ly, added, "Only the strongest and the fastest got on the planes. Many families were separated."

Those Hmong that escaped, including the Yangs and the Khas, found safety in Thailand refugee camps. Xay Xue Yang served as a pastor of one of the camps for a number of years, before he and his family were allowed to immigrate to the United States.

Today, Yang and his wife Pa Nhia, live with their six children in rural Ephrata. He is the pastor of a Protestant Christian congregation of Hmong called the Hmong Alliance Church. These people — converted to the Christian faith both here and in Southeast Asia — are drawn from the Coatesville, Ephrata, and Reading areas. They gather weekly for Sunday school and church at the Hinkletown Mennonite Church.

Vang Kha, who works and lives in Parkesburg, serves as the general leader for the 47 Hmong families that live in this area. He and his wife, Ly Ly, also employed, share a home with their seven children and Vang's mother. With the help of adult English classes, conducted by Lancaster-Lebanon IU 13, their English is improving.

MIXED FEELINGS OF concern and excitement fill the Hmong as they speak of a new life in America. "It is easy to adapt to changes in eating habits and dress," said Pastor Yang, "but we don't know the language well enough, and it is hard then, to follow the customs."

Hmong leaders, like Xay Xue Yang and Vang Kha, are joining with local groups in helping the rest of this area's Hmong overcome language and culture barriers. Churches and church agencies are sponsoring refugees and uniting families. Efforts are under way to employ as many of the Hmong as possible. Hmong children — boys and girls — are attending school.

To date, the most extensive Hmong-oriented assistance project has been launched by IU 13. It is designed to promote the sale of textile needlework, handcrafted by the Hmong women. The unique skills necessary for creating such handicrafts are passed down from generation to generation.

The IU hopes the promotion will help unemployed, homebound Hmong women find a market for their crafts. In the meantime, the women will learn English and marketing skills. Currently, Hmong handicrafts are on display and available for purchase at Franklin and Marshall College's North Museum.

The exhibit entitled, "From Laos to Lancaster: The Hmong," will be open to the public now through Nov. 14.

AS THE HMONG look to the future with hope and excitement, they reflect on the past with a hint of sorrow. Cha Moua, 14, a neighbor of the Yangs, likes the school here. But she remembers that her grandparents remain behind in a Thailand refugee camp. Her aunt is somewhere in Laos, as are her brother-in-law's parents.

Pastor Yang, like many in his congregation, misses family members that stayed behind in Laos and Thailand, as well as the close village life they once shared. He wishes for the days, "when everyone in the fields would quit working around 6 and gather together in some place to talk and talk."

BEST COPY AVAILABLE

Mai Vang, who came to the United States in 1980 from northern Laos, models a colorful headdress and an embroidered jacket she made at home. Many hand-done works by Hmong women will be on sale beginning this weekend at the Lebanon Valley Mall.

Hmong Handicrafts Displayed At Bazaar

By JOE BYRNE
Staff Writer

In this age of machine-made everything, it is good to know that not all the so-called "dying arts" are totally dead.

One art, intricate hand-stitching and embroidery, is still done by Southeast Asians of the nomadic Hmong tribe of mountainous northern Laos. Now, since many of the Hmong people have emigrated to America, that art form is alive and well in the Ephrata area.

Beginning this weekend, intricate hand-made needlework, applique, and *pandaub* done by Hmong ("free men") tribesmen of Laos will be on sale at the Good Neighbor Bazaar at the Lebanon Valley Mall.

For sale will be a wide variety of hand-stitched wall-hangings, baby carriers, long strips of embroidery, bookmarkers and small purses. Items will range in price from $2 to $100.

The Lancaster-Lebanon Intermediate Unit 13's display at the bazaar will feature handicrafts by the Hmong along with textiles done by Cambodians and Laotians. The display is done in cooperation with the Pennsylvania Council on the Arts, which provided a grant for the displays in Southcentral Pennsylvania.

The gems of the exhibit and sale, though, according to Jean Henry of IU 13, will be the Hmong embroideries and crafts.

One of the artisans whose works will be on sale will be Mai Vang, who came to the United States in 1980 with her husband. Their son and his wife and children have been living in the Ephrata area since about 1975.

The "sewing," as Mai Vang pronounces it in her thick accent, is one of the only ways her people can make money in this country. With her son translating, Mai Vang said that she can find no work in this country because she has difficulty learning English. Although she receives instruction in spoken and written English several times a week at the IU, she says that English is a "very difficult" language to learn, especially for an older person.

Although there are about 40 Hmong families in the Berks-Chester-Lancaster county area (about 16 families in Lancaster County), Vang said that the rate of unemployment is very high — sometimes more than half the able-bodied workers being out of a job.

But even with the high unemployment rate among Hmong, not all the women are able to help out by doing the fine stitching and intricate patterning, one family member explained. The mother, who has been sewing since she was 8 years old, believes that the skills are being lost, even among Hmong women.

Besides, said the son through an interpreter, the "American-bred ones just want to go to school."

The fabrics are worn mostly on traditional clothes worn only on holidays such as the New Year's celebration at the first moon of December, according to the son, who works at a concrete-pouring company in Lancaster County.

More than the emphasis on high-technology and production, politics is what is slowly killing the art of the Hmong tribeswomen, however.

In a matter-of-fact tone, Mai's son explained how the communist repression in Laos and Thailand have split apart families and forced those Hmong tribesmen still living in Laos to give up many of their ways, or to seek refuge in the most mountainous regions of northern Laos.

BEST COPY AVAILABLE

Sy Yang of Ephrata, 24, holds his 9-year-old son, John. Yang is a leader among the county's Hmong refugees who mostly live in northwest Lancaster County.

Laotian Refugees Struggle to Build New Lives in County

Language, Lack of Skills Make Their Task Difficult

by [redacted]
[redacted]

Ka Pao Moua lives with his family in a rented Fivepointsville area farmhouse. He's been in Lancaster County for nearly two years and America for almost four years, trying to make a new life in a new land.

So far he has mostly failed.

Moua is on welfare. He has no job, though he looks hard to find work. He wants to work on a farm—as he did in his native Laos. But he'd take any job.

His family — a wife, several children and a son-in-law — are learning English. It's a hard experience, especially for the women who are mostly home-bound. They get English lessons from a volunteer church tutor once a week.

The problems of the Moua family are these: no work, poor skills and inadequate English-speaking ability.

These new life handicaps are typical for a little-known group of Indochinese refugees living in Lancaster County.

The Moua family are Hmong, Laotian mountain farmers who fled their country after the Communist takeover in the mid-1970s. There they farmed in mountains, a rather poor people with little schooling.

Their slow-paced lives centered around nomadic farming, their families and Oriental customs, such as having a husband pay a dowry to his wife's family to marry her.

And there's something else about the Hmong that distinguished them: in the long Indochinese war, they were U.S. allies. They fought with Americans, helped the CIA and resisted downed pilots.

They were Christians too, and when Laos fell to the Communists, they fled in fear to other Indochinese countries, to Europe and the U.S.

Over the years, with the help of the Akron-based Mennonite Central Committee and other church groups, around 250 Hmong have made homes in Lancaster, Berks and Chester counties.

About half of them, some 20 families, live in Lancaster County, mostly spread out in farmhouses and hovels in the northern portion of the county. Few in number and living long distances apart, they have little sense of community except for Sunday worship of the Hmong Alliance Church that takes place in the Hinkletown Mennonite Church.

It seems hardly anybody knows they're here at times.

In the mid and late 1970s, Lancaster County churches sponsored hundreds of Indochinese refugees — Vietnamese, Cambodians and Laotians. The Vietnamese were the largest group and their adjustment to American life was smooth.

Their numbers were big enough to form social support groups. They tended to live close to each other, mostly in Lancaster City. Many of them came from a good social and educational background in their homeland. And here they got jobs when the economy was strong.

These refugees fit in to a new world. Not the Hmong.

"Right now I think a lot of families still have problems with language and some have a hard time finding jobs because they lack experience," says Sy Yang, a Hmong community leader from Ephrata who came to the U.S. in 1976.

Yang lives with his wife and two children in a rented farmhouse near the Green Dragon Farmers Market. Better educated than many of his countrymen, he used to work as a translator and caseworker with Tressler Lutheran Services of Lancaster. But federal funds for refugee resettlement were cut. He lost his job.

All is not bleak and barren for the Hmong. Some have jobs in small factories of northern Lancaster County.

—See LAOTIANS —Page 20

BEST COPY AVAILABLE

Problems in County

Laotians Struggle To Build New Lives

(Continued from Back Page)

Some are laid off like American workers because of the deep recession. The school children learn English quickly and get special help in school. And they are a quiet and friendly people who want to work and contribute to their new country.

But compared to other refugees who have settled here, they're having a hard time adapting.

"I think the economy is really hurting them," says Doris Zook, coordinator of a Lancaster-Lebanon Intermediate Unit 13 program to teach them living skills, English and vocational skills. "They have had a very difficult time. They lament the fact that they're so widely dispersed. In their homeland, the country village was a focal point of their lives."

Donald Sensenig, a MCC refugee resettlement coordinator, agrees the refugees are experiencing problems making it here. "I think the Hmong has probably had as difficult time as any of the refugee groups," he said.

There are two main reasons for this, Hmong leaders and those who work with them say.

In Laos, they were a very rural people. In America, they can't use their farm skills.

In Laos, their schooling was poor, especially among the women. In America, learning a new language is hard. As Mrs. Zook puts it, "I think one problem with the Hmong was a very high level of illiteracy among the women, basically because education was not a significant part of their background." Thus, it's harder to teach them English because of their native tongue illiteracy.

Though the Hmong are experiencing hard times, they aren't giving up. Like other Indochinese refugees, they possess a quiet determination to make their new life a success in the U.S.

"We want to learn the customs of Americans," Yang says. "And while we are not able to understand them all at this time, we will learn them little by little. The biggest problem is the language barrier."

At home, Yang and his wife, Pha, speak Hmong with their two pre-school children. They find it easier to express themselves in their native tongue and are confident their children will learn English when they start school.

Already, they have a tiny start that shows their parents' American inclinations. The Yangs named their children, John and Linda. That's about as American as can be.

The Mennonite Central Committee played the pivotal role in bringing the refugees to this area. Sensenig says about 125 Hmong were sponsored by Mennonite churches in this area.

"Mennonite churches also extended aid to Hmong families who moved here from other areas of the U.S., although these were not official sponsorships," he adds.

Jean Good, a volunteer tutor, helps three Hmong women learn English by using cards with pictures from food catalogs on them. The women are Cha Moua, Khou Lor and Pa Mai Yang.

Sensenig points out that a few years ago Lancaster County Hmong considered buying some land so they might build homes near each other and strengthen their community. But high interest rates and other factors dashed that dream.

So now their unity is best expressed in their worship Sunday afternoons at the Blenkenners Mennonite Church. "I think nearly all the Hmong in this area attend the church," Yang says. "Many of our people were Christians before they came to the U.S. My family attended a Christian Missionary Alliance church in Laos."

The Hmong are making small educational progress too. The intermediate unit runs an English tutoring program. Educators say the children learn English easily, but the women learn slowly.

Tutor Jean Good who is working with the Moua family says, "They (women) don't get out and they're not going to speak English among themselves." Mrs. Good is trying to teach them basic words. For example, she has cards with pictures of fruits and vegetables on them described in English and Hmong. The women learn the words to help them shop at grocery stores.

Besides the homebound instruction, the Hmong take English language instruction classes at Eden Junior High School and Garden Spot High School in New Holland.

In addition, educators are helping the refugees market their crafts, made mainly by the women, in area shops. The homemakers make pretty, flowered cloths called paj ntaub in their language.

Despite the obstacles to adapting to a new life here, the Hmong seem content to stay in Lancaster County. They dislike the cold winters but have put down some roots.

Moua says he'll stay and look for work. Yang says the same thing. They are happy to be in America and Lancaster County.

But they yearn for community fellowship of old times.

"It seems very sad that we do not live so closely together as we did in Laos," Yang says.

Ka Pao Moua and his wife, child and a family friend display some pieces of Hmong cloth work. The highly decorative items are being sold in a few Lancaster County crafts shops.

BEST COPY AVAILABLE

WALL STREET JOURNAL

© 1982 Dow Jones & Company, Inc. All Rights Reserved.

WEDNESDAY, NOVEMBER 17, 1982 WHITE OAK, MARYLAND

Besides Its Amish, Pennsylvania Boasts Croats, Serbs, Etc.

• • •

So State Appoints a Folklorist, Shalom Staub, to Study 'Forgotten' Ethnic Groups

11/17/82

By Dennis P. Lewis
Staff Reporter of THE WALL STREET JOURNAL

STRELTON, Pa.—As local attractions go, the Belgrade Bakery has none of the historic importance of the Bethlehem Steel Corp. mill. The latter was built here in 1871 and was the nation's first steel mill.

But it was the nondescript bakery that attracted the attention of Shalom Staub when he was recently driving through this small town on the Susquehanna River. And when he learned that the proprietor, 61-year-old Bora Pavlovic, was a native Serbian and knew how to bake orah, a Serbian walnut cake, Mr. Staub began scribbling furiously in a notebook.

Mr. Staub's notes, which go on to include the names and telephone numbers of the Serbian church where Mr. Pavlovic (pronounced Pav-LOH-vich) prays and of a couple of bands that know Serbian music, are part of his job as Pennsylvania's state folklorist. He was appointed to the post last July and his mandate includes developing programs that will enhance public awareness of folk life and providing information about folk life to various state departments, such as tourism and education.

His current project, and the one that brought him here to Steelton, is to document the folkways of the "forgotten" ethnic groups of south-central Pennsylvania—the dances, recipes, songs and stories that received only minimal attention as the region became celebrated for its larger Amish, Mennonite and German-American populations. "There are Lithuanians around here, too, you know," he says. "And Croats and Slovenians and Hmong tribesmen from Laos, and Vietnamese."

'Black Is Beautiful'

Pennsylvania is one of some 30 states that have an official folklorist; another dozen or so are considering the idea. Some students of the subject attribute the states' interest in folklore to politics; politicians, they say, have long known that currying favor with ethnic groups can reap big advantages at the polls. Others suggest, however, that the initiative came from constituents and began with the black civil-rights movement.

"When the blacks started saying 'Black is beautiful,' the Poles started saying 'Polish is beautiful,' Japanese-Americans said 'Japanese is beautiful,'" says Mark Stolarik, the executive director of the Balch Institute for Ethnic Studies in Philadelphia. He adds: "All this proves is the failure of the melting pot. These groups really never melted."

Mr. Staub, who is 28 years old, is Pennsylvania's third folklorist; but prior to his one-year appoint-

ment, the post had been vacant since 1968. Last year, the Pennsylvania Council on the Arts and the Pennsylvania Humanities Council, both state bodies, appointed a task force on folk arts and culture; that task force suggested the need for a state folklorist and further suggested applying to the Washington, D.C.-based National Endowment for the Arts for money to pay the folklorist's salary of $25,000. The endowment agreed to pick up most of the tab.

"Having a folklorist shows that other peoples' art is good, too," says Beth Lattan Hawes, the endowment's folk-arts director. "We support folklorists because we think you have to be trained to appreciate folk art and folk music, just like you have to be trained to appreciate Bach or impressionist painting, and that's what they do—validate this art and show people how to appreciate it." (The endowment will decide early next year whether to renew the grant that pays for the Pennsylvania folklorist.)

Mr. Staub was one of 38 applicants for the Pennsylvania position. He was then living in Philadelphia studying toward a doctorate in folk studies at the University of Pennsylvania—an academic goal that took root in his childhood.

A Jew of Hungarian and Polish descent raised in Rockaway Park, New York, Mr. Staub says that growing up Jewish in a land of Santa Clauses and Christmas trees gave him the impression of "participating yet somehow standing out of the mainstream of American life." He was given the name Steven at birth but adopted his Hebrew name, Shalom, soon after starting college at Wesleyan University. His interest in folk studies was sparked by a freshman course in cul-

Please Turn to Page 47, Column 1

Continued From First Page

tural anthropology and was fueled by spending his junior year studying traditional dancing in a tiny Israeli village of Yemenite Jews.

A few years later, by the time he had completed his master's thesis at Wesleyan on the Yemenite dance, Mr. Staub was committed to finding a career as a professional folklorist. Other than teaching, however, there aren't many opportunities; and even the academic field is young. Today, besides the University of Pennsylvania, only three other U.S. universities offer doctorates in folk studies.

Once appointed to the folklorist's post, Mr. Staub moved to the state capital of Harrisburg with his wife, Janet, and their infant son, Eli. The job allows him to continue work on the writing phase of his doctoral dissertation, which is about the Yemenite Moslem immigrant community in the U.S. But much of his time these days is spent as the state folklorist, crisscrossing Pennsylvania with evangelical gusto.

In the past few months, he has conferred (through an interpreter) with Hmong tribesmen in Lancaster about ways to exhibit their paper-cut wonder needlework, photographed scenes at the Afro-American Folk Festival in Philadelphia, launched a folk-life newsletter whose mailing list of 5,000 includes librarians and museums, and recruited ethnic storytellers for the state Christmas pageant in Harrisburg. He is also interested in arranging for public libraries to display examples of folk life and wants to train leaders in the state's 4-H clubs to animate folk-life programs in their groups.

Wherever he goes, he seems to find a receptive public. At Steelton's Belgrade Bakery, for example, Mr. Pavlovic clearly was delighted to talk about his Serbian background and answer Mr. Staub's questions. At the end of the interview, the bakery owner pushed a warm loaf of bread across the counter to the folklorist and refused to be paid.

Besides creating awareness of various groups' among the broader public, folklorists say their work helps explain many facets of human behavior. Folklorists now study the jokes people tell, compile traditional recipes and try to divine the origins of children's games. "New limits to the idea of what constitutes folk life are being tested all the time," Mr. Staub explains.

Such testing can occur at the annual meeting of the Washington, D.C.-based American Folklore Society, of which Mr. Staub is a member. The meeting is a forum for swapping discoveries and quibbling over whether such phenomena as subway graffiti are legitimate topics of study. And the groups under discussion aren't always ethnic. At this year's meeting, for example, one folklorist delivered a research paper on how Halloween is celebrated among deaf people in the Philadelphia area. (It is celebrated with great fervor; the deaf enjoy the visual excitement of the holiday.)

Christmas Storytellers

Mr. Staub is aided in his work by a voluntary panel of ethnic "commissioners" that Gov. Richard Thornburgh selected "to advise on heritage affairs." Annie Morgalis, the Lithuanian commissioner, is currently helping the folklorist find Lithuanian storytellers for the Christmas pageant. "They're beautiful stories, and they'll be forgotten if they aren't found and recorded," she says.

Mrs. Morgalis, the daughter of immigrant parents, was born 68 years ago in Minersville. In recent years, she has contributed to Lithuanian cookbooks, taped the stories of elderly Lithuanian-Americans and taught the craft of decorative "egg scratching" to her children.

"My family worked in the coal mines, and the English owned them down," she says, referring to those of Anglo-Saxon descent in the area. "We are equal. We all have a part to share."

Mr. Staub says that resentment against Anglo-Saxon culture is common among minorities. "Preserving folk life is anti-assimilationist," he says. "I know it sounds like a cliche, but in the big rush for newness and

(CONTINUED)

BEST COPY AVAILABLE

(continued)

being accepted, we have to realize that there are things worth saving."

BEST COPY AVAILABLE

NATIONAL SURVEY AND ANALYSIS OF 1981 MARKETING EFFORTS OF INDO-CHINESE CRAFT "COOPERATIVES"

BY:

Ellen Errede, President
Textile Arts Alliance, Inc.
1721 Mount Curve Avenue
Minneapolis, MN 55403
(612) 337-5688

Consultant report for the Refugee Women's Program Development and Coordination Project

January, 1982

PROFITABILITY OF TEXTILE SALES IN 1981

CONTACT	PRICE/ SQ. FT.[1]	1981 SALES	ARTIST'S' %	$/ PERSON	APPROACH
Bernard Beaudreau "Tsin Tsai, Inc. Kingston, R. I.	$15 - 35	$25,000	90% $22,000	60 People $375	Juried Craft Fairs i.e. American Crafts Council, Rhinebeck and Pacific States
Nancy Barta-Norton "Southeast Asian Cooperative, Inc." Providence, R.I.	$14	$37,000	75% $27,750	125 People $222	Retail Space Grant: p/t Exec. Dir., Asst Dir., and Assistants Board of Directors
Ursal Karl "Laotion-Hmong Needlework" Toledo, Ohio	$7.40-14.80	$7,000	100% $7,000	40 People $175	Home Shows
Pao Doua Xiong "Hmong Community of Tri-Cities" Saginaw, Michigan	$45-60	$1,000	100% $1,000	10 People $100	Church Ethnic Festivals
Georgie Klevar (no official name) Calmar, Iowa	not available	$1,500	100% $1,500	25 People $60	Informal Commercial Space Shows
Kay Knoll "Hmong Textiles" Saint Paul, Minnesota	$8 - 10	$12,500	100% $12,500	120 People $104	Home Shows Commercial Space Shows Craft Fairs Conferences
Corrine Pearson "Hmong Handwork" Saint Paul, Minnesota	$20 - 30	$20,000	80% $16,000	200 People $80	Retail Space Commercial Space Shows Craft Fairs
Ellen Errede "Textile Arts Alliance, Inc." Minneapolis, Minnesota	$50 - 70	$33,600	60% $20,160	70 People $288	Sold w/Qual. Am. Tex. Art. Showroom Space Art Consul. and Int. Des. Art Exhibitions
Elizabeth Ciz "Hmong and Mien Artists of Portland" Portland, Oregon	$18.75-67.50	not available	60% not available	200 People not available	Previous Importing Ekgd. Wholesale to Art Galleries
Sue Nebrija "Indochinese Arts and Crafts Sale" Salem, Oregon	$30	$300	90% $270	15 People $18	Informal Art Galleries Commercial Space Shows Farmers' Markets
Jean Stenquist (no official name) Kingston, California	not available	$550	100% $550	10 People $55	Juried Craft Fairs Fabric Shops Flea Markets

Note
1. Calulated from information gathered in January, 1981 by Marine Mennen.

BEST COPY AVAILABLE

Organization Name, Address, Phone	Contact Person	Ethnic Background of Partici-pant	Number of Part.	Most Popular Items and Prices	% ret. to crafts-women($)	Places of Sale	Administration by	Inventory & Bookkeeping Done by	Inventory Stored	Funding
Asian Arts 22185 Ribera Lane West Linn, OR 97068 638-1342	Niki Flanagan	Hmong & Mien	n.g.	Sm rev. appl. $12 Sm embrod. $10 embrod. belts $15 med rev. appl. $25 ornaments $3.50	90%	museums, craft shows, churches	Americans	Americans	director's home	none
Hmong Mien Artists of Portland 3922 NE Sumner Street Portland, OR 97211 281-3061	Elizabeth Ciz Yee Yang	Hmong, Mien, Lao	100	pa ndau $10-40	n.g.	consignment, museums, craft shows, fairs, gallery shows & lecture art shows	Americans & Refugees	Americans & Refugees	n.g.	none
Hmong Handwork 1187 Payne Avenue St. Paul, MN 55101 778-8819	Corrine E. Pearson	Hmong	350	pa ndau $3-60 (2½"-20")	80%	project store, consignment, craft shows, fairs	Americans	Americans & Refugees	project store	none
Hmong Pa Ndau 334 Kenrick Street Newton, MA 02158 (617)527-6650	Martha Bauer Kristin Fellows	Hmong & Lao	10	10"-25" pa ndau ($11.50-25) (12" elephant's foot, $11.50)	85%	consignment, homes, craft shows, fairs	Americans	Americans	director's home	none
Hmong Women's Coop 3205 Russell Missoula, MT 59801 721-5052	May Youa Vang Xia Moua	Hmong	n.g.	pa ndau $13-50	70%	consignment, homes, museums, craft shows, malls, fairs	Refugees	Refugees	Lao Family Community	none

over----------

BEST COPY AVAILABLE

CONTINUED-----

Organization Name, Address, Phone	Contact Person	Ethnic Background of Participant	Number of Part.	Most Popular Items and Prices	% ret. to crafts-women($)	Places of Sale	Administration by	Inventory & Bookkeeping Done by	Inventory Stored	Funding
Laotian Handcraft Project 1740 Solano Avenue Berkeley, CA 94707 (415)526-1094	Arlene Snelder	Lao, Mien, Hmong, Khmu	250	neckties $15 wallets & evening bag $16-30 tassel necklace$7-10 pillows $20-50 pa ndau $4-100	80%	project store consignment homes, fairs, museums, craft shows, conferences of weavers, quilters, etc.	Americans	Americans	project center	private foundation & donations
Northeast Iowa Technical Institute Box 400 Calmar, IA 52132 (319)382-5127	Georgie Kilvar	Hmong, Tai Dam	15	pa ndau $3-200 purses $25-35 ornaments$1.50-5.00 bookmarks $2	100%	consignment, homes, craft shows, fairs	ESL teachers (Americans)	Teachers & Refugees	refugee homes	none
Salem YWCA Indochinese Project 768 State St. Salem, OR 97301 581-9922	Kathy Brady	Hmong, Mien, Lao	24	pa ndau $30 ornaments$3.50-5 pillows $35	80%	project store, consignment, craft shows, malls, fairs	Americans & Refugees	Americans (YWCA) & Refugees	Southeast Asian Art & Design, Inc.	personal service contract/ Cottage Ind. project. (federal)
Southeast Asian Coop The Arcade Providence, RI 02903 (401)272-7907	Peggy Hart Cliff Alper	Hmong, Laotian	65	pa ndau $10-15 sell best	80%	project store, fairs, craft shows	Refugees	Americans & Refugees	project store	none
Textile Arts Alliance, Inc. 1721 Mount Curve Ave. Minneapolis, MN 55403 (612)377-5688	Ellen Errede	Hmong	n.a.	art forms	60%	art gallery	Americans	Americans	gallery	none

Organization Name, Address Phone	Contact Person	Ethnic Background of Participant	Number of Part.	Most Popular Items and Prices	% ret. to crafts-women ($)	Places of sale	Administration by	Inventory & Bookkeeping Done by	Inventory stored	Funding
All Culture Friendship Center 4754 West 120th St. Hawthorne, CA 90250 (213) 675-0391	Marian Denson	Hmong	6+	Pillowtops Wall Hangings Aprons Patches for skirts and jackets	100%	Museum Craft show malls fairs	Americans	refugees	participant's homes	none
Southeast Asian Design 511½ Level, Pike Place Market Seattle, WA 98101	Anne Thomas Annie Vomoto	Hmong, Mien	50	N. appl. squares embr. squares embr. Mien purses sm. items, book marks ornaments, pin-cushion	20%	proj. store consignment stores homes, museum craft shows, malls, fairs	Americans	vol. Amer. paid part-time refugees	at store	state Impact and Training Grant; churches